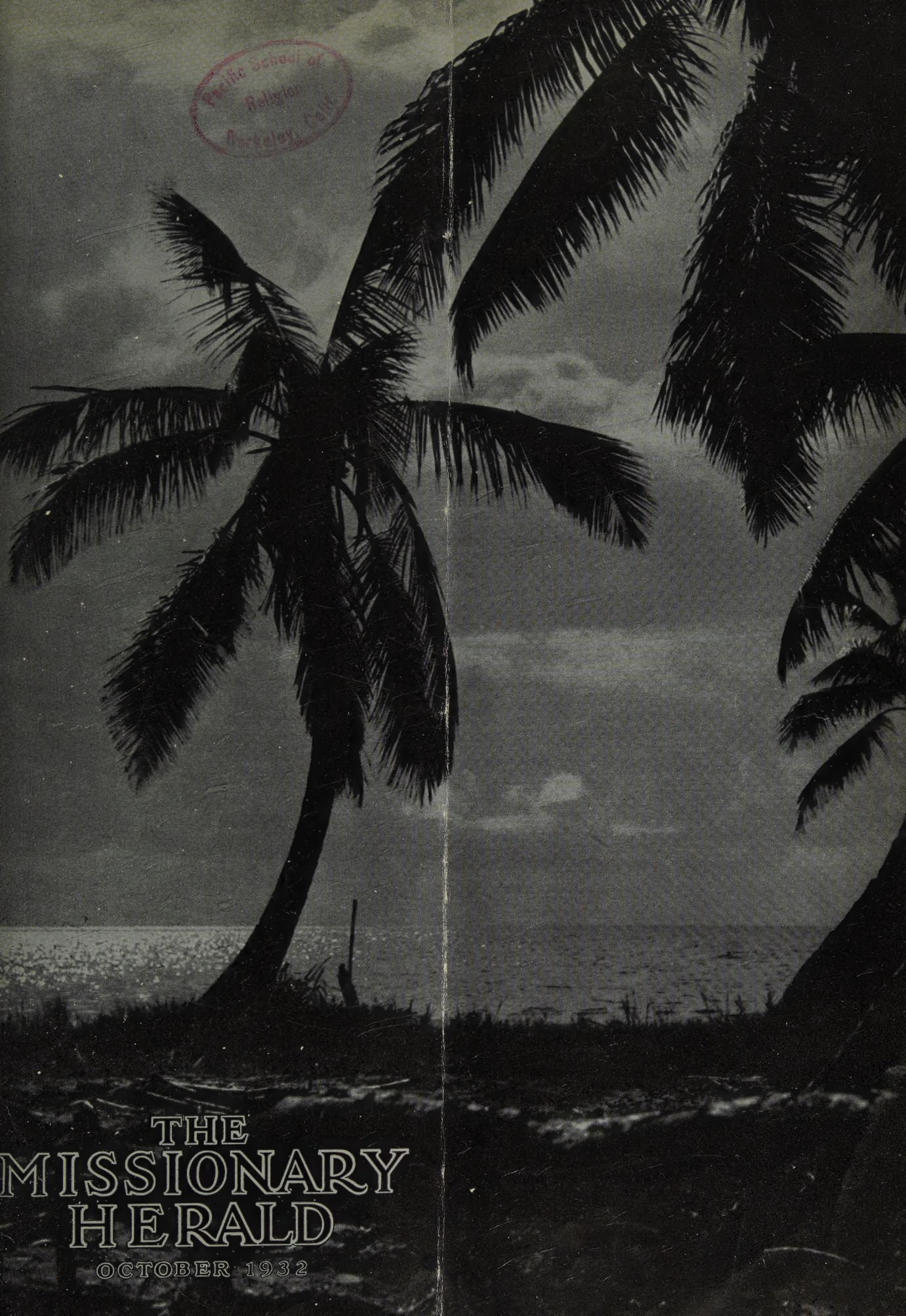

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

OCTOBER 1932

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts

Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

GENERAL OFFICERS

President

ROCKWELL HARMON POTTER, D.D.

Vice-President

MRS. FRANKLIN WARNER, M.A.

Recording Secretary

OSCAR E. MAURER, D.D.

Assistant Recording Secretary

EDWARD W. CAPEN, PH.D.

Auditors

HENRY P. KENDALL — WILLIAM L. ADAM — MARTIN WELLES

PRUDENTIAL COMMITTEE

Chairman, ASHLEY D. LEAVITT, D.D.

Clerk, ENOCH F. BELL, D.D. *Assistant Clerk,* MARK H. WARD, M.D.

President and Vice-Presidents, ex officiis

Term Expiring 1932

Frederick W. Chamberlain
Mrs. Frank Gaylord Cook
Hon. Channing H. Cox
Rev. Carl M. Gates
Mrs. A. M. Gibbons
Mrs. C. E. Greef
Rev. Clarence Reidenbach, PH.D.
William E. Sweet
Franklin Warner

Term Expiring 1933

Emil Berndt
Mrs. M. H. Buckham
Charles Burbank
Miss Sarah Louise Day
J. A. Kesler
Charles S. Olcott
Mrs. E. A. Osbornson
Dean J. E. Taylor
Rev. Carl H. Veazie

Term Expiring 1934

Mrs. Ernest A. Evans
Horace F. Holton, D.D.
Rev. Douglas Horton
Mrs. William H. Medlicott
Mrs. M. T. Morrill
Elwyn G. Preston
George L. Richards, M.D.
William G. Sargent, D.D.
John G. Talcott

Term Expiring 1935

Rev. Dwight Bradley
Mrs. Robert C. Chapin
Mr. Blake Franklin
Rev. Charles W. Helsley
Miss Elizabeth J. Hurlbut
Ashley D. Leavitt, D.D.
Mr. E. R. Lay
Mrs. Oscar W. Low
Rev. Raymond A. McConnell

EXECUTIVE OFFICERS

Officers on the Retired List

James L. Barton, D.D., LL.D., Cornelius H. Patton, D.D., William E. Strong, D.D.

Executive Vice-President

FRED FIELD GOODSELL, D.D.

Foreign Department

Mrs. Lucius O. Lee, *Secretary*
Rev. Ernest W. Riggs, *Secretary*
Alden H. Clark, D.D., *Secretary*
Mabel E. Emerson, *Associate Secretary*
Wynn C. Fairfield, D.D., *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

Treasury Department

Harold B. Belcher, *Treasurer*
Frederick A. Gaskins, *Assistant Treasurer*
S. Emma Keith, *Assistant Treasurer*
Earle E. Smith, *Assistant*
Harvey L. Meeken, *Publishing and Purchasing Agent*

Home Department

Helen B. Calder, *Secretary*
D. Brewer Eddy, D.D., *Secretary*
Hugh Vernon White, D.D., *Secretary*
Charles C. Merrill, D.D., *Secretary of Promotion*
Mary Preston, *Secretary of Promotion*
Ruth I. Seabury, *Educational Secretary*
Mildred C. Widber, *Assistant Educational Secretary*
Mrs. Lydia Lord Davis, *Assistant Secretary*

Editorial Department

Enoch F. Bell, D.D., *Secretary*
Mary D. Uline, *Associate Secretary*
Dorothy P. Cushing, *Assistant Secretary*

The October Issue

is somewhat late in appearing in order to give out before the Annual Meeting the Treasurer's report on the outcome of the fiscal year just closed.

A tentative program of the meeting at Montclair, October 18-20, is given.

Rev. John P. Jockinsen, who gives an account of what Dr. Frank Laubach has accomplished by his system of teaching the Moro to read, is pastor of the Union Church of Manila in the Philippines. Formerly he was pastor for six years of the Congregational Church of Manhattan, Kansas, and before that of the Pilgrim Congregational Church at Lansing, Michigan.

Rev. Thomas A. Goodwin, who writes most entertainingly of the *Guest Book* in his "Around the World in Twenty-one Days," is pastor of the First Congregational Church of Waukegan, Illinois.

A very philosophical and suggestive article on missions is that by Dr. Hugh Vernon White. Dr. Fred Field Goodsell writes of the Institute of Politics at Williamstown.

Again the Board and one of its missions has borne a severe loss in the death of a young missionary.

Please note what is said on page 337 about the *Prayer Calendar* for January, 1933, which will appear in the November MISSIONARY HERALD.

It was impossible to print in this number a report of the Herrnhut Meeting of the International Missionary Council as we had planned to do.

The varnish finish of our cover, by the way, has been provided free of charge by our printers, the Commonwealth Press of Worcester, Mass.

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXVIII **OCTOBER, 1932** **No. 10**

CONTENTS

ARTICLES

Provisional Program of the Annual Meeting, First Congregational Church, Montclair 330
The Outcome of the Fiscal Year. By Harold B. Belcher 331
Eight Months of the Apportionment Receipts. By Charles C. Merrill, D.D. 331
Religion in Action in the Philippines. By Rev. John P. Jockinsen 333
Religion and Missions. By Hugh Vernon White, D.D. . 338
"The Field Is the World." By Fred Field Goodsell, D.D. 341
A Ship Came Sailing In from Africa. By Dorothy P. Cushing 343
"Around the World in Twenty-One Days." By Rev. Thomas A. Goodwin 346
James Noxon Nichols. By Rev. Ernest W. Riggs . . 348
The Book of the Oxford Groups. By Grace H. Knapp . 349
The Church and Home Life: The Right to an Adequate Living. Program Prepared by Nicholas Van Der Pyl, D.D. 352
THIS IS STATION ABCFM. Dorothy P. Cushing Announcing. Television Section, only 350
BOOK CHAT 353
THIS, THAT, AND THE OTHER 359
PERSONALIA 363
THE CHRONICLE 364
OUR STAMP CORNER 358

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL
Assistant Editor, GRACE H. KNAPP
Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

All rights reserved. By the American Board of Commissioners for Foreign Missions
Publishing Agent, *Missionary Herald,* HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

Provisional Program of Annual Meeting

First Congregational Church, Montclair

October 18-20

Theme: *Rebuilding with Christ: A Christian Pattern for a New World Order*

Tuesday, October 18

AFTERNOON SESSION, 2:30 O'CLOCK

Devotional Service. President Rockwell Harmon Potter
Greetings: Organization and Opening Business
The Story of the Fiscal Year. By Harold B. Belcher.
Report of the Prudential Committee. By Ashley D. Leavitt, D.D.
Address: *The Task and Achievements of the Church of Christ in China.* By Dr. A. R. Kepler, Shanghai
Address: *The Value and Significance of Christian Work in India.* By Professor Israil Latif, Lahore
Service of Consecration, and Sacrament of the Lord's Supper Led by Jay T. Stocking, D.D., St. Louis

Dinner with Missionaries, 5:45 p.m., Dr. Wynn C. Fairfield presiding. Place: First Church Parish House

EVENING SESSION, 7:30 O'CLOCK

Missionary Processional led by Secretary Fairfield
Introduction of Missionaries
Annual Sermon by Wilfred A. Rowell, D.D., Hinsdale.

Wednesday, October 19

MORNING SESSION, 9:00 O'CLOCK

Simultaneous Forums, 9:00-10:45

I. *The New Philosophy of Missions*
Leader: Dr. Hugh Vernon White, Boston
Place: Church Auditorium

II. *Oriental Students among America's Youth*
Leader: Rev. J. A. G. Moore, Ithaca, New York
Place: Room A, Parish House

III. *Are Missions Overloaded with Institutions?*
Leader: Dr. Alden H. Clark, Boston
Place: Room B, Parish House

Address in Auditorium 11:00 A. M.: *The Future of the Non-Christian Religions.* Professor Oscar M. Buck, Madison, New Jersey
Service of Worship, 12:00 o'clock. Chester B. Emerson, D.D., Detroit

AFTERNOON SESSION, 2:00 O'CLOCK

Business: Amendment of By-Laws
Election of Corporate Members
Election of Officers
Address: *A Christian Pattern for Rebuilding the Rural Orient.* Dr. Kenyon L. Butterfield

Sectional Conferences, 3:00-4:30

Burning Questions Relating to
China. Leaders: Professor Lewis Hodous, Hartford; Dr. Frank J. Rawlinson, Shanghai
Place: Church Auditorium
Japan. Leaders: Dr. Kenyon L. Butterfield, Asbury Park, New Jersey; Rev. Sherwood F. Moran, Osaka, Japan
Place: Room A, Parish House
India. Leaders: Professor D. J. Fleming, New York; Rev. J. L. Moulton, Rahuri, India
Place: Room B, Parish House
Africa. Leaders: Dr. Thomas Jesse Jones, New York; Mrs. F. B. Bridgman, Johannesburg, South Africa
Place: Room C, Parish House
The Near East. Leaders: Dr. Fred Field Goodsell, Boston; Mrs. John E. Merrill, Aleppo, Syria
Place: Room D, Parish House

Fellowship Suppers, 5:30-7:30 o'clock

Young People's Supper. First Church, Montclair. Speakers: Miss Ruth Isabel Seabury, Boston; Rev. E. L. Nolting, Madura, India
World Travelers' Dinner. Place to be named later. Secretary D. Brewer Eddy presiding

EVENING SESSION, 7:45 O'CLOCK

Address: *They Will Have Failed—If We Fail.* Dr. Walter H. Judd of China
Commissioning Service for Mrs. Walter H. Judd

Thursday, October 20

MORNING SESSION, 9:00 O'CLOCK

Unfinished Business
Resolution Regarding a United Missionary Magazine
Open Forum Led by the Executive Vice-President
How Make the Board More Effective as an Agency of the Churches
Report of Findings Committee
Address: *What Missionaries Mean to Me.* By Miss Amy Welcher, Hartford
Address: *What Missions Mean to the Church.* By W. F. Frazier, D.D., Burlington, Vermont
Closing Moments of Worship, 12:00 o'clock. Dr. Emerson

The Outcome of the Fiscal Year

By HAROLD B. BELCHER, *Treasurer*

AGAIN it is necessary to report a deficit as the outcome of the fiscal year of the Board. This year the amount is $89,430.14, which, added to the accumulated deficits of previous years, makes a total debt of $251,954.71. While the amount of this year's deficit and the total debt make very serious problems, there is some satisfaction in the fact that the deficit is not as serious as was anticipated earlier in the year.

The budget was adopted last fall on the basis of gifts from churches and individuals being the same as the previous year. As soon as it became evident that there would be a serious drop in receipts, the Prudential Committee put into operation economies and reductions that were estimated to produce a saving of $46,980 by August 31. The actual savings in expenditures secured were $71,468.99.

The missionaries and staff of the Board initiated an emergency gift plan known as the Loyalty Fund, which produced $35,978.56. One of the outstanding experiences of the year has been the devoted cooperation which has been shown by the missionaries, both in gifts to the Board and in carrying-through plans for saving in expenditures.

Gifts from the churches totaled $775,444.16 as compared with $902,172.61 last year—a loss of 14.05 per cent. The Dollar Plan brought in $18,371.86 of the above total. The income from legacies and matured conditional gifts declined from $409,206 to $359,546, due largely to the lower value of securities received in the settlement of bequests. Income from funds also declined amounting to $176,520 as compared with $193,295 last year.

The gifts from individuals always bring a real degree of encouragement and help. This year the total of these gifts dropped from $181,813 to $136,258, while those coming in answer to the summer appeal dropped from $117,000 to $81,000. While the total number of gifts was somewhat lower than last year, the number of those who increased their gift this year was three times the number of those who decreased. In view of all the conditions present, we feel that the returns from these gifts indicate a devotion and desire to sacrifice for the Board even beyond that shown in previous years.

We now turn from the old fiscal year to face the problems and responsibilities of the new. The budget to be adopted in October must be a balanced one, and will probably contain reductions from the budget of last year of over $250,000. This will call for sacrifice and heroism on the part of those persons whose own plans or whose interests on the field will have to bear part of this load. We call on the members of our Congregational and Christian churches and friends of the Board to share in this same sacrifice so that this year ahead will record a stopping of the drop in gifts for the work of the Kingdom abroad and start the American Board on the road to recovery.

Eight Months of Apportionment Receipts

According to Secretary Merrill of the Commission on Missions, the receipts on Apportionment for the Boards and the State Conferences for the eight months January to August (1932) inclusive were $994,444 as compared with $1,120,696 received last year—a total loss in benevolence of $126,252, though the receipts included $47,272 from the Dollar Plan during the eight months.

The American Board's share in these Apportionment returns was $451,901—that is, $78,036 less than in 1931.

Dr. Merrill makes this significant comment:

"At this period last year the total loss was $116,457, or 9.4 per cent. This year it is $126,252, or 11.27 per cent. Therefore our rate of loss is 19.2 per cent greater than that of September 1, 1930.

"During the last four months the percentage of loss has been 11.4 per cent, whereas in the first four months of the year it was 11.1 per cent.

"If the rate of loss continues until the end of the year, it will mean that our missionary societies and state conferences will have $272,315 less with which to do their work on top of a loss of $457,513 for 1931. It is instantly apparent how crippling this will be.

"A writer in the *Yale Review* has recently said that ours is the most helpless generation that has ever lived on the face of the earth. This may be an exaggeration, but sometimes it seems as if it were literally true. In all simplicity, the one aim of our churches and their missionary work is to bring this generation to the One Source of Help."

A Village Scene in the Philippines

These nipa shacks are built on tall stilts to protect the family from frequent floods.

Religion in Action in the Philippines

By JOHN P. JOCKINSEN

DURING the past few years a new educational movement has developed in Mindanao. The Moros are very suspicious of the public schools and therefore they have made little progress in the education of their children. Being Mohammedans, they hold the Arabic letters sacred. The public schools use the Roman letters; furthermore, the English taught is a strange language, and like others, the Moro naturally has an aversion to a foreign tongue. Moreover, the teachers in these public schools are Filipinos, whom they have fought and hated for three centuries. A few of these teachers very foolishly fell in love with some of the Moro maidens. In a land where every *dato* (head of a family) has at least three or four wives, Moro maidens are highly prized. So, like a flash of lightning, some of these young Lochinvars had their heads cut off, fifty schoolhouses were burned, and the school system was sadly crippled. This happened only six years ago in Lanao Province where about 120,000 Moros live!

Dr. Laubach to the Rescue

Dr. Frank C. Laubach of the American Board tells us that of late the Moros are realizing that by opposing education they are only hurting themselves. They have been blind and in their blindness they have been victims of fraud, and now they are suspicious of everyone else.

When he went to Lanao Province two and a half years ago he intended to establish a normal school so the Moros themselves could qualify as teachers. There is no normal school in that region and only normal graduates are acceptable as teachers. But there were so few Moros with a high-school education that the idea of a normal school was impractical.

He had to start at the bottom where the Moros were. He mastered their language and found it grammatical. The grammar which he published, the first in their history, is a work of merit which is of interest and value to the language student. Moreover, he found that they had folk tales and stories of their ancient heroes, most of which had never been reduced to writing, which when printed will be of cultural value to the Moros themselves, as well as to the student of history and literature.

The next step was to teach the Moros to read. It was slow, tedious work. Therefore he endeavored to simplify the process. Through long and almost endless experimentation he finally hit upon a system based purely on logic, which will enable a man to learn to read in an incredibly short time, in fact, within two or three hours! Does this sound like a fairy tale? It does to the uninitiated, but to those of us who have seen it it is a reality which has been called "The Miracle of Lanao."

The System

The system which Dr. Laubach has worked out consists of three well known and familiar words, each containing four consonants, thus making altogether twelve syllables. By arranging these syllables in all possible systematic combinations with the vowels, he can construct practically every word in the Moro language. Without saying a word about the letters, which are Roman instead of Arabic, he uses the phonetic system and utilizes only the syllables. The three words are:

Ma—la—ba—nga (name of a town)
Ka—ra—ti—si (paper)
Pa—ga—na—da (study)

Take the first word with its various possible vowel combinations and you have

Ma—la—ba—nga
Mi—li—bi—ngi
Mo—lo—bo—ngo
Mu—lu—bu—ngu

and so on. When the new student can recognize and pronounce these various syllables, the teach-

A Lesson in Maranaw

Dr. Laubach, fourth from the left, is showing two Moro chiefs his language chart.

er combines them, forming words, like *lama, lala, mobu, lubo, mibi,* etc. When his attention is called to *lama,* he naturally thinks *lamah,* and his face beams, for he recognizes a word, and for the first time in his life he can read! Of course the teacher, who is well trained, is quick and adept at pointing out the syllables and words on a large printed chart so that the eyes of the learner follow him easily. When the student once gets the idea, the rest is easy, for he then becomes anxious to master the new art.

Maranaw Folk Schools

One of the most thrilling experiences I had was a visit to the Maranaw Folk School. There were a dozen Moros present reciting their English lessons. It was a joy to see with what pride they did their work. One young *dato's* face glowed with pleasure as in a loud voice he translated into English the sentence which had been read to him in Maranaw. An old *dato* about fifty years of age, who had never read a word in his life, wanted to learn. Dr. Laubach, who has the patience of Job in his teaching, and a love which comes from unseen sources, sat down with this man before the chart, and word by word taught him until he had mastered the syllables and various word formations. When the *dato* recognized a word his face beamed. At the end of an hour he said his brain was tired and he wanted to rest; he would come back the next day.

Today after two years of labor, 40,000 Moros have learned to read! Four hundred *datos* are giving volunteer service in teaching. Certificates are issued in the name of the Lanao Folk School to those who are qualified to teach, and another certificate is issued to the family wherein every member above seven years of age is able to read. [On page 253 of our July issue appears a facsimile of one of the latter certificates. Ed.]

Dr. Laubach does not only teach these people to read, but he gives them something *to* read. This follow-up work is most important. He and his Moro helpers publish a little weekly newspaper containing local news of vital interest and some of their folk tales. While driving around Lake Lanao with Dr. Laubach, I saw people reach out eagerly for the papers. One *dato* showed his paper, soiled and worn, which he said at least a thousand people had read! It is a thrilling experience to see these people, who through long centuries have been suspicious of each other and have fought each other, meet at the Maranaw Folk School as a social center in a

common enterprise, to see the barriers broken down, the suspicions and feelings of hatred allayed; to see their antipathies melt away, see the hard lines relax in their faces, see them develop a social spirit of friendly fellowship through a man of God who labors not for money or renown but for the love of God and man!

It was my privilege to call on Governor-General Theodore Roosevelt, Jr., when he visited the province and invite him to visit the Maranaw Folk School as one of the greatest pieces of humanitarian work I had seen in the Islands, which was not only reaching the adult population and lifting the curtain of ignorance but which was encouraging them to have confidence in the public schools and was creating a desire in them to have their children learn English. When he visited the school there happened to be a teachers' meeting with a hundred *datos* present!

The Work Has Spread Far

The work has not stopped in Lanao. It has reached out to the farthest bounds of these islands. Dr. Laubach discovered that the key which he has developed is applicable with modifications to other dialects. Already he has worked it out for fourteen of the leading dialects in this archipelago; it is being taught through the pastors, Christian teachers and workers throughout the provinces. Nor has it stopped there. It has spread around the world. Twenty Spanish-speaking countries in South America and Mexico and the islands have adopted it. Egypt is asking for it. Africa wants it. It has been worked out and is being used in Singapore, Bombay, and Siam. Dr. Laubach has completed the key for the Syrian language, and now he is working on the Amoy language for use in China.

Some may wonder what this has to do with Christian missions. It is in keeping with the new spirit and motives of our missionary work as set forth in the declaration of the 121st meeting of the American Board two years ago. Permeate the world with the spirit of Christ; share with others the best in our Christian heritage; let the Spirit be incarnated in personalities and in intellectual and institutional forms congenial to these people; and a new glow of spiritual devotion will touch the hearts of all earnest men and women who are truly seeking God and the Way of Life. And only as men are prompted by deep religious motives and by the spirit of Christ will they undertake such a superhuman task.

ROOSEVELT AT LANAO

The Governor-General recently visited the Maranaw Folk School. He is seen reading one of the lessons. At his left is the Sultan.

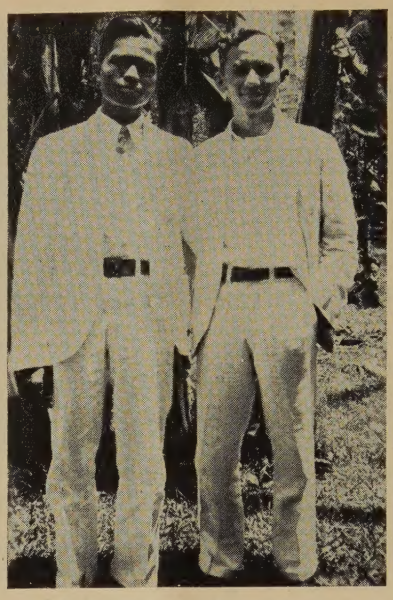
And again I saw religion in action in the conference of our Union Evangelical Churches under the American Board on the northern coast of Mindanao which met at Aloran the second week in May. A warm, friendly, brotherly spirit prevailed. It was a fellowship of Christian people, who had come out of darkness and sin, and who in their new hope and faith loved the Master. They were builders of God's Kingdom, fellow-workers with Christ in establishing happy homes, in promoting the reign of love, in leading their people onward and upward in their social and moral life, and in saving these islands for God and humanity.

Here were pastors, their wives and lay delegates, coming long distances at great sacrifice to attend the conference. I was impressed by the presence of two deacons, men of spiritual devotion and consecration, who, too poor to pay the price of transportation, cheap as it is, walked all the way from Jimenez to Aloran.

Some Christian Leaders

As I sat in the conference, I was impressed by the type of leadership which has already been

developed in these youthful churches. Outstanding was the moderator, Proculo Rodriguez, pastor of our church at Oroquieta, who took charge of Rev. Frank Woodward's fieldwork during the latter's furlough, and who a few years ago was elected as the Filipino representative of the Evangelical churches of the Philippine Islands to attend the Jerusalem Conference. He handled the conference with rare ability; his moderator's address, spoken in Visayan, was statesmanlike, and led the assembly to a high plane of devotion and consecration. With a wide and versatile vocabulary, he is equally at home in several languages. When I preached the following night he interpreted my sermon forcefully and effectively, paragraph by paragraph, without the least hesitation. He is a great power for Christ throughought this Island.



URIARTE AND RODRIGUEZ

Juan Uriarte, the secretary of the conference, is the pastor of our church at Misamis. And only fifteen years ago he was baptized into the Christian church by Rev. Frank Woodward! I had my attention called to an old man past sixty years of age, a man with a benign countenance, beloved by everyone, Rev. Felipe Bontuyan, pastor of our church at Tangub. He could not speak a word of English, yet that man had organized six of the seventeen churches in this valley, and had baptized over a hundred people during the past year. Among the most recent newcomers was Pedro Loyala who has just accepted the pastorate of our church at Cagayan which has been sadly run down the past few years. Already the trend is upward! A graduate of Silliman Institute and Union Theological Seminary at Manila, for seventeen years he served his fellow-Filipino Christians in Hawaii and in California, where he was pastor of some of our largest Filipino churches. By training and experience he is perhaps one of the foremost of the Filipino pastors in these islands.

MRS. JOCKINSEN AND THE CUADRA FAMILY

I looked around, and sitting behind me I saw my friend Matias Cuadra, who three years ago captivated the National Council of Congregational Churches at Detroit with the thrilling story of his adventurous life, the first Moro to enter the Christian ministry! What a tremendous event this was in the life of missions only those who have lived in Moroland, if but for a few weeks, can know. He is now pastor of that strategical church at Dansalan, Lanao, where Dr. Laubach is working. It was Cuadra who lifted our conference to the heights in the sermon he preached on Saturday night.

Look at Page 24 of the "Guest Book"

In the sixth paragraph of that page "Mr. Brown" is made to say that in two years the giving of the churches to our world-wide enterprise has diminished *one-third*. It should be *one-fifth*. Will pastors and others do what they can to correct this mistake.

He Rules the Tribe
A typical Moro Dato in the Philippines

Our Prayer Calendar Begins in November "Herald"

The Prayer Calendar for January, 1933, will be printed in the November Missionary Herald, so that the members of our most distant missions may receive it in time to join us in America in its use. And hereafter each month's Prayer Calendar will be printed two months ahead of time. This year the *Year Book* has been omitted as a separate book, but its most valued sections will be substituted for certain sections in the Annual Report.

Religion and Missions*

By HUGH VERNON WHITE

CHRISTIANITY is a missionary religion. It is a religion which, because of its essential nature, impels those who have truly appropriated it to impart it to others, so far as opportunity affords. "Christian missions" are the product of this necessity and not merely the obsession of a certain type of Christian or the propaganda of missionary societies. There are other religions which are missionary by nature and there are also religions that are non-missionary. Chief among the first class, apart from Christianity, are Mohammedanism and Buddhism.

The non-missionary religions are those exclusively identified with a certain race, or state or culture. These are the ethnic religions, Judaism, Hinduism and Shintoism being the most conspicuous examples. It is possible for one of another race to become a proselyte to such a religion, just as one may change his citizenship from one country to another by a process of naturalization. But in the main the religious boundaries are co-terminous with those of race. The term "Jew" has at once a racial and a religious connotation, as does also "Hindu." The best example of a state religion today is the Shintoism of Japan, which is not only localized geographically to Japan, but which has its essence in the forms of national life and culture and culminates in worship of the emperor. No one can be a Shintoist without being Japanese in culture and in citizenship.

Why State and Ethnic Religions Are Not Missionary

The mere definition of state and ethnic religions shows why they are not missionary. For a strictly state religion to extend itself would mean the conquest or annexation of populations by the state itself. An ethnic religion may influence people of other races but if it flourishes beyond the racial limits it must make radical changes and in effect cease to be strictly an ethnic faith. Thus Hinduism goes abroad in the form of theosophy but theosophy is by no means the Hinduism of a native of India.

These distinctions make clear why Christianity is a missionary religion. It is not limited to any race, and while many countries have made some form of Christianity the state religion, it has always extended far beyond any particular nation and has even been a restless partner to the state in countries where it has been the established faith. The struggles of church and state which have characterized so much of the history of Europe and which are by no means entirely over, and the desire to escape similar struggles, lie back of the separation of state and church in this country. The racial issue was sharply faced in the first Christian century when Christianity decisively rejected the limits of Judaism and went forth to the Gentiles, that is, to the world.

Why Must Christianity Be Missionary?

But *why* cannot Christianity be the religion just of a state or of a race? Why *must* it be missionary? The answer is to be found in its belief in God as one and as incarnate in man. One may hold to a philosophical concept of the oneness of God and acquiesce in a religion that is national and in limited relations with his fellowmen. But if one's faith is in a God who enters into and lives in humanity and seeks to exercise actual inward control over men, his religion compels him to break down all barriers and share the life of the race. Any intentional exclusion of any part of mankind is a repudiation of such a God.

The Christian believes in one God who is the Father of all men and his service to God has implicit in it the sense of obligation to the whole human family. The theoretical universality which belief in the oneness of God signifies is

*The first of a series of articles on the general theme of "A New Philosophy of Missions."

made active because Christ, accepted as the authentic interpreter and revealer of God, identified himself with man and refused to recognize as valid any kind of worship or service that sidestepped the elemental demands of human sympathy. No one can take seriously this aspect of the Incarnation, this demand of God for service in the appeal of human need, and free himself from a universal human responsibility.

Christianity Thinks in Terms of Man

Christianity does not think in terms of a class, a nation or a race, but in terms of man. Its universality is not just a matter of concepts; any philosophy seeks universality in that sense as the rational demand of truth. But the Christian religion is the generating center of a way of life which is rooted in the essential nature of man as man and is the true way of man's life in his relation to God and other men. Here is a practical and dynamic universality. It means, in simple terms, that the Christian loves and seeks to serve any man and every man, recognizing no form of service as exclusively valid and no ethnic or geographical boundaries as setting a limit to that essentially human relation.

The Impulse to Serve, Not Rule

All forms of the missionary outreach of Christianity are expressions of this active character. We should not overlook the crucial point, that it is the impulse to *serve* in the name of God and not to *rule* in His name that is the essence of the truly Christian missionary spirit. Christianity is made for man, and not man for Christianity. This has not always been clearly seen and felt and acted upon. Today it is becoming the conscious principle of Christian missions and is working some radical changes in method and attitude.

What Determines the Character of Missions

The character of Christian missions is determined by the character of contemporary Christianity. One may take almost at random a criticism or a description of foreign missions and find that he is dealing with a criticism or description of the Church itself. The good things and the bad things about Christian missions are the good things and the bad things about the Christianity of the time. It could hardly be otherwise, for missionaries come out of the life of the Church and do a work under the direction and with the support of the Church. Though they may see some things more clearly and reach higher levels in their thought and action than the Church as a whole has achieved, they are still agents of the Church and express in the main its basic standards and ideals.

If the Church is dominated largely by dogmatic theologies as was true during the nineteenth century, we should not be surprised to find missionaries laying great stress upon doctrine and training a theologically minded native church. If the prevailing conception of religion is other-worldly and salvation is thought of in terms of snatching souls from the pit of hell and making sure of heaven hereafter, we should expect to find missionaries so interpreting their task. If today we find missionary work embarrassed and shamed by sectarian divisions, we can see that it is the inevitable result of such divisions here at home and the separate action of each denomination in sending its own workers to establish its own kind of Christianity.

Like Produces Like

All this is obvious enough when once stated, but many critics of Christian missions seem oblivious to the fact that they are a part of the Christianity of the times.

On the other hand, when changes take place in existing Christianity those changes quickly appear in missionary activity. Indeed the missionary often takes the lead. Some of the most significant union movements today are in mission lands. Missionaries have always found it hard to be sectarian enough to satisfy the more conservative in the home churches. And no group of Christian workers are giving a more hearty welcome to the modern interpretations of Christian living in terms of social righteousness and international good will than are the missionaries. It is simply that the most devoted Christians of the day take the best insights of the Christianity they know and go out to serve in the light of them. It is not, therefore, the defects

only but also the excellences of prevailing Christianity that characterize Christian missions. Only as we see this can we understand and truly appreciate them.

The Earliest "Laymen's Missionary Movement"

The general aspect and method of missionary activity is also a reflection of the times. It is instructive to make some comparisons between the different periods of the expansion of Christianity. The first period is, roughly speaking, the first four Christian centuries. During these centuries the new faith spread throughout and became dominant in the Mediterranean world. This was in the main a "laymen's missionary movement." There were some individuals who went out with the purpose of founding churches, of whom Paul himself comes first, but the diffusion of Christianity came about largely through the testimony of traders, travelers, and the general movement of populations.

It was very much a leaven working quietly through obscure and unofficial channels. This was the natural and about the only way it could have been done. There was no strong, well organized church with resources for the carrying on of a plan of extension; but there was a glow and spontaneity which characterize the early stages of a religious movement.

After Christianity Became a State Religion

The second main period of missions comes after Christianity had been made the state religion of the Roman Empire and that empire had been overwhelmed by the barbarians of Northern Europe. There was now a church with power derived partly from its own inner conviction and numerical strength, partly from the prestige it had gained as the continuing authority after the fall of Rome. It had organization, a tradition, discipline and doctrine, and monastic orders arose to serve it. The missionaries who went into Germany, Gaul, and the British Isles were monks and they laid the foundation for Christian Europe in the basic doctrines and disciplines of the Church.

The monastery was the center of the Christianizing and civilizing influences of the age. Churches multiplied, and universities grew up, social life was infused with the Christian conceptions of the time, and over all and behind all was the vast, authoritative Holy Catholic Church. Both the strength and the weakness of the Christianizing of Europe are essentially the strength and weakness of Medieval Christianity. The missionaries of this period did their work thoroughly and well; it was changes that took place due to the discoveries and new interests out of which the modern world emerged that revealed the insufficiency of the kind of Christianity they had established.

The Modern Period of Missions

The third or modern period of Christian missions is less than two hundred years old. It is, in fact, still in the formative stage and never more so than in the immediate present. Protestant Christianity was preoccupied during its first three centuries with doctrinal and ecclesiastical problems. And little wonder: to break with the tradition of a thousand years and reconstruct the whole conception of the Christian life involved a much more complex and far-reaching readjustment than the reformers dreamed of. The process is not yet complete. Much of the confusion in the Protestant world is due to the fact that the implications of the break with Rome have not yet been fully realized and translated into consistent adjustments in the many-sided life of individuals and society.

But provisional settlements of doctrine and church polity were arrived at long ago and Protestant Christians began to be stirred with concern for the "heathen." It was not the Protestant *churches* but individual Christians who started and for a long time continued missionary effort. The churches were only slowly won to an official assumption of responsibility for missions, and there are still many members of the churches who do not see in foreign missions a legitimate and urgent concern of the Church.

A Return to the Influence of the Layman

The methods of modern missions and the personnel of the missionary force reveal the nature of our present day Christianity. (I refer only to Protestant missions, of course.) There seems to be a return to the influence of the layman.

Teachers and medical workers predominate and an increasing number of specialized types, such as for example, social workers and agricultural experts, are being sent out. This does not indicate, as some fear, a lack of emphasis upon evangelistic and strictly religious activity. On the other hand it does tend to provide an expanding understanding of the Christian life and a practical mastery of the best ways of living that life. The real import of this modern development in missionary technique lies in the fact that it expresses the prevailing idea that Christianity is a way of life covering both the religious and the secular, both the inner and the outer interests of men. The presence and importance of the lay missionary is thus a wholesome and encouraging sign. It is, in a way, appropriate to this age, a return to the first period of missions, when men who had found a faith that made all life new simply told others about it and joined with them in making its practical application.

It is true that the conditions of modern life have immensely enlarged and complicated the meaning of the practical embodiment of the Christian ideal. Herein lies the explanation both of the tensions within society in America and in the relations between Christian missionaries and the peoples whom they seek to serve. We find out what Christianity is in two ways: first, by practicing it, and second, by communicating it. The prophetic leader at home and the missionary abroad are the vital agents of the realization by the Church of the meaning of Christ in the modern world.

"The Field Is the World"

A Brief Appraisal of the Twelfth Session of the Institute of Politics, Williamstown, Massachusetts

By FRED FIELD GOODSELL

FRIENDS of foreign missions near and far think of Williamstown and of Williams College, Massachusetts, as the birthplace of the modern missionary movement in America. On the beautiful campus of Williams College stands a simple, impressive marble monument marking the spot where in 1806 a group of students took shelter in the lea of a haystack during a rainstorm. As they waited for the storm to pass they talked and prayed about the world mission of Christianity. They were convinced that "the field is the world" and they said "we can do it if we will."

The campus of Williams College has been for the last twelve years the scene each summer of a notable gathering of men and women interested in international affairs. President Garfield has created the Institute of Politics to which come as leaders at Round Tables and as lecturers men and women of outstanding importance in the world of affairs and scholars of international reputation. Judging from the attendance this year, the membership of the Institute is made up largely of three types of American citizens: teachers of history, economics, political science and related subjects; lecturers and writers on current international questions; and the intellectually curious. The facilities which Williams College places at the disposal of the Institute, the gracious leadership of President Garfield, the chairman, and of Dr. McLaren, the executive secretary, and their associates, and the lively informal intercourse among the members of the Institute, combine to make the month at Williamstown a notable experience.

The Institute's program for 1932 stressed economic and political policies in Europe and the Far East. The running debate between Dr. T. Z. Koo of China and Dr. Inazo Nitobe of Japan over Shanghai and Manchuria aroused intense interest. Disarmament was the subject of five general conferences in which to the writer the

THE OLD HAYSTACK MONUMENT
AT WILLIAMSTOWN

Dr. Goodsell's daughter Caroline is seen standing beside it.

most significant remarks were made by Mrs. E. K. Fradkin of Montclair, New Jersey, author of "Chemical Warfare—Its Possibilities and Probabilities." Consider for instance these sentences of hers: "There is no hope for the non-combatant but to keep the peace and to insist on the settlement of all disputes by peaceful means. Isolation is a thing of the past for us as for all other countries. There is no protection but peace. Can the civilian save civilization?"

Germany and France, Italy and Great Britain were ably represented on the lecture platform while Latin American points of view were set forth by Dr. Stephen P. Duggan of the Institute of International Education, New York. One of the most dramatic sessions was a symposium in which the representatives of eight different countries took eight minutes each to discuss Secretary Stimson's speech of August 8 on the Kellogg-Briand Peace Pact.

As one went in and out of the lecture halls and seminars there was an overwhelming sense of the fact of world solidarity. Some would deny it but their denial seemed but to increase the vividness of the interdependence of all peoples. President Garfield began by saying: "The outstanding fact of modern life is that we are members one of another." In the midst of a Round Table discussion Arnold Toynbee would say "Economically the field is the world." On every hand one met batteries of facts which demanded surrender to the thesis that our choice is between a new world order in which we recognize our mutual obligations or chaos. To one who moved about that campus mindful of the near-by monument whose crest was a marble globe, whose inscription was "The Field Is the World," and which commemorated the vision and devotion of five young men over a century ago, the dominant note of the Institute seemed a belated though imperative summons to Christian world citizenship, friendship and service.

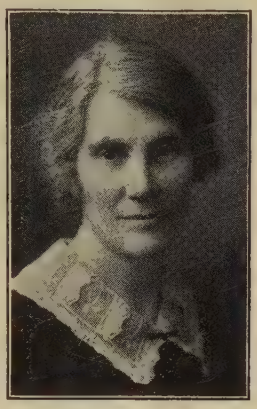
Missionaries at the Annual Meeting

All present or former missionaries of the Christian Foreign Board or the American Board who plan to be present at the Annual Meeting in Montclair, New Jersey, October 18-20, and who have not already reported, are requested to send word at once to Dr. F. F. Goodsell at Boston.

A Ship Came Sailing In from Africa

By DOROTHY P. CUSHING

AND on it were three ladies who in their own persons typified three of the various lines of work carried on by Board missionaries in the Dark Continent. There was a mother who through her understanding and love for children reached the families in Sachiquela, and through them the church, and through that the many village outstations. There was a nurse. And there was a trainer of young people along industrial and business lines.



Back in her University of Oregon days Elizabeth Logan won the Failing Prize. Twenty-five years ago she married Rev. Merlin Walter Ennis, went with him to West Africa, and there the following year Merlin Junior was born. The prize money was set aside as a nest egg for his education.

But when Merlin was only eleven he slipped away. And his mother devoted the money that would have helped educate her boy to the schooling of the "littlest ones" of African mothers.

The Merlin Ennis Junior Memorial Kindergarten

So, with the help of friends, a kindergarten building was erected for the use of the underprivileged Ovimbundu children, and this school has become, in spite of the multiplicity of Mrs. Ennis' duties, the innumerable demands upon her time, her chief concern. For she can never forget that through it lives the spirit of a lad whom, in his short life, the Ovimbundus had come to love and to whom they often went with their problems and sorrows rather than to an older missionary. They knew instinctively that he would understand.

The teaching of very small children was a brand new idea for the Ovimbundu. There were few parents who felt the need of it enough to pay for it. With this in mind Mrs. Ennis asks all children who wish to enroll in the kindergarten to bring the munificent sum of five cents. Thus the lesson that things worth having are worth paying for is being taught. The school has proved itself and created a demand and trained its own teachers.

When it was started there was no teaching staff. "So we selected some promising girls from the third and fourth grades and proceeded by the trial and error method at first," says Mrs. Ennis. "How wonderfully well these girls have done has been a delightful surprise, and while we cannot yet call this a kindergarten teachers' training school, we feel sure that as outstation teachers' wives these girls will carry the project into the villages. They carried on the school entirely the past year."

A Day in the Kindergarten

It is 8.45 A.M. Nanjinga, a Means School graduate, is tinkling the musical triangle, and late comers hear it from afar and double their speed. "But most of them," interpolates Mrs. Ennis, "have been here a long time already, tumbling over bars, hanging on the swings, and kicking improvised footballs."

Roll call on the big veranda. One calls the roll, two inspect necks, ears, woolly heads, and small dark hands, and still another watches the wiggling line that emerges, headed by the immaculate who have gone through with no black marks on the teacher's book.

"Here is Sala, the pastor's daughter, who feels herself above reproach, and who automatically makes for the head of the line," continues Mrs. Ennis, a smile in her eyes. "But no, Sala, Evalina leads the line today: you haven't combed out your hair this morning. And so Evalina, dimpling with delight, waltzes into place. Inspection leads to barbering operations

sometimes, inevitably to the washbasins, and sometimes the little delinquents must sit outside and remove the pestilent jigger while their more provident companions are lustily singing 'Merry Sunshine.'"

And *how* they sing! School singing in America sounds rather weak and pale to one accustomed to the hearty voices of African children, admits Mrs. Ennis. On this particular morning Nanjinga is telling a story which the children supplement at the proper places. There are almost always refrains in African stories. "And the antelope said, 'What are you carrying?'" Then the children sing out "All the rabbit's baggage hurrying to the plain."

Ovimbundu children are quick to dramatize and need no stage properties. Little Tiago under the table is Joseph in the deepest pit imaginable, declares Mrs. Ennis, and Ngonga makes the stickiest of sticky tar babies as he allows himself to be bunted all over the floor.

But it is not all play, no sir; the dramatic method is carried into the classes where the youngsters learn to read in the vernacular by a system of flash cards. "Hull the corn." "Kindle the fire." "Put the baby on your back." "Point to the east." So it goes, and sometimes a dozen little folk are wandering about the room, each intent on his own errand.

"We do not need to stage anything extra when the mothers come in," adds Mrs. Ennis, "for most of them cannot read, and to see their infants interpreting the cabalistic signs on the cards and gravely executing their commands is magic more exciting than that of any witch doctor!"

Handwork

Handwork, of course, is being developed so that the kindergarten idea can be carried into the villages. Native materials are used and efforts are being made to discover more that will be adaptable. Many kinds of seeds have been selected to use for designs, and leaves and flowers are copied for coloring, but nothing is so popular as scissors!

"Any kind of paper will do, but the thrill of the youngster whose wee perspiring hand first learns to guide those little blunt scissors is hard to beat," declares Mrs. Ennis. "And, alas, there is no substitute for scissors!"

At the end of school an exhibit of the children's work was arranged. It came during the Church Meeting, and how amazed the village school teachers were as they examined the patchwork bags neatly sewed, the crayon work, the cut work, the folklore tales illustrated.

"Why!" exclaimed some of them, "We couldn't have done these ourselves!"

Twelve children finished the course this last year and the Station Council voted that they be in a First Grade all by themselves next year.

"Here's hoping that they do credit to the Merlin Ennis, Jr., Kindergarten and that the time will come when we shall have such schools out in the villages," added Mrs. Ennis.

And a Bit about the Native Church

Primary education is taken care of by the native church and is self-supporting. The church is closely connected with all mission activities. It means something to belong to it. "All matters of conduct are brought before the church meeting. The church has elders, deacons, and deaconesses who take an interest in the moral life of all the church members. If a member gets drunk and is brought before the meeting he is suspended."

How thoroughly well Mrs. Ennis knows the lives of these church members, how well she knows the difficulties young boys and girls have encountered and have overcome in their struggles for an education, in their endeavor to lead Christian lives, is evidenced by the stories of individuals she has written for the MISSIONARY HERALD from time to time.

* * *

"Dona Maria" they call her—the little nurse from Bailundo, West Africa. We know her as Mary Thomas.

Hundreds of miles stretch out on all sides from her dispensary without doctor, nurse, or hospital, except for the mission hospital at Dondi, fifty miles away. Statistically speaking, there are 6,000 square miles and an estimated population of 150,000 human beings in the background

of Mary Thomas' work. She has her hands full at the dispensary, where from 70 to 80 patients come daily with the total soaring into the hundreds during the school year. She has charge of the health of the more than 600 school children, as well. In spite of this she actually goes on trips into the Bush when medical and evangelistic work is combined, and the missionaries cover hundreds of miles camping along the way. Last year she conducted a course in midwifery for the native women.

Samples of Her Service

"Perhaps today comes Daniel with an earache," says Miss Thomas, "or Fernandez, the young lad who takes his bitter quinine without a whimper. Over there are two women—intestinal disturbances. 'No more beans and mush today.' Laura has inflamed eyes — a prevalent trouble — and although she is only five years old she walks bravely to her seat and does not cry until the medicine is actually dropped in her eye. And over there is a young man with a toothache. Well, there is nothing to fill it with and no dentist to do the work, so out it must come. He perches on a rise in the ground, one of the boys fixes his forceps around the offending tooth and yanks it out. Dentistry in the rough!" Miss Thomas, by the way, gives great credit to her assistants, boys trained by herself. These lads tend the often offensive sores and ulcers, so numerous here, with patience and interest until they are healed.

"Vaccination of the school children and people of the station and adjacent villages is preventing epidemics of smallpox in our immediate vicinity," says Miss Thomas. It may not sound romantic, but it seems to be the fact that next to malaria, perhaps a very close rival, is the prolific and ever-present worm which makes life miserable for the children. Of course there are the childhood diseases with which all American parents are familiar, such as mumps, measles, and the like. But pneumonia or any respiratory disease is most dreaded. This is because a comparatively mild case attacking the *undernourished bodies of little children with their small reserve of strength* may become serious in a few days.

A Story or Two

A kindred chord is struck when Miss Thomas says that the Ovimbundu when he is sick wants to go home. One lad severely ill at the school was called for by his father. The boy was in a serious condition and Miss Thomas knew that the pick-a-back journey to his home would probably be fatal. So she urged the father to allow his son to remain until the danger was past.

"I must return to my field of wheat," said the distracted parent, "for from it I secure money to pay my government tax." Prison is the alternative to the payment of this annual tax, and prison means dirty, crowded quarters with no food except what is brought by some relative or friend. Finally the father was persuaded to leave the boy, and later, when the son was on the road to recovery, he came for him again.

"I have not yet finished giving thanks," he said as he left, using an expression of the Ovimbundu to express gratitude.

Little Esther, who had become the pet of the compound while her mother was taking the course in midwifery, was later brought in from her village home with eyes strangely bright and fever raging. "We did all we could, but without avail," says Miss Thomas. "In a short time the spirit had left the beautiful body. Even had we started them at once toward the doctor her parents could have gone only a third of the way by evening. We cannot refrain from wondering whether, had there been a physician on the staff in Bailundo, she and many others might not have been saved—saved from the evils of heathendom to serve in the work of the Master."

* * *

"The native boys tell me our language is all mush with no relish," laughed the other Marie —Miss E. Marie Crosby of Dondi, West Africa.

She explains that the Ovimbundu diet is composed mostly of a dry, hard mush and a vegetable relish. In the Ovimbundu language vowels predominate, hence our English consonants sound harsh to ears accustomed to a more musical tongue.

If you look Marie Crosby up in the Year Book you will find that she is listed as for "secretarial work." She comes from Canada, and after you have met her you feel that just being her own jolly self would completely justify her presence on the foreign field.

"Oh, I just do what is at hand to do!" she replies when questioned as to her activities. But it does not take long to discover that this is merely modesty. She not only cares for the bookkeeping and other office work of the Station, but teaches classes in Bible, bookkeeping, and typewriting. She also supervises the tailoring department of Currie Institute, where native boys learn to make shirts, trousers, and sometimes simple dresses. And Marie Crosby can do good and get fun out of such an ordinary task as buying cotton and thread and buttons.

"Last year we made and sold over $1,000 worth of clothing," she says. "The boys were quite excited about making women's dresses. I cut out a pattern for them. I never made a dress until I went to Africa, but now I feel as though I had developed into a Fifth Avenue modiste."

Education for the Ovimbundu boy or girl is a costly affair from the point of view of hard work and the ability to stick to a job through the summer vacation, for a suit of clothes is about equivalent to a month's pay, and a lad who works through the dry season from April to September can earn a suit of clothes, his school fees, and a slate.

Whenever she gets an opportunity Miss Crosby goes out on the trail by hammock or bush car, or even on foot. She visits the villages and in this way comes into personal contact with the people, thus gaining a valuable knowledge of their daily life and customs. On one such trip more than 1,500 persons gathered for meetings and 45 new Christians were baptized. After this all the Christians partook of the Lord's Supper.

"It was all very simple and beautifully reverent," says Miss Crosby. "I remembered my last communion at home. Is it not a strange and beautiful tie which links Christians together the world over?"

"Around the World in Twenty-one Days"

A Word on the New Guest Book

By THOMAS A. GOODWIN

HAVING entertained visiting "Guests" annually for three seasons, we are all quite ready to embark upon "A Journey of Discovery" to return the calls. It is some disappointment to learn that the trip will occupy only three weeks, not because travel is so much swifter than heretofore, but because it must be kept within the provisions of a shrunken budget. Nevertheless it is a full-length trip, from New Hampshire to West Africa by way of Georgia, Montana, Japan, China, India, and intermediate points. In our hurry we may fail to remember whether a certain piece of work is being financed through the A.M.A. or the C.H.M.S. or the A.B.C.F.M., or some other section of the alphabet, but we will repeatedly swell up with pride that we personally have some share in the enterprise.

There's Allan Jones in Georgia, and Max Webster in Montana, for example, who in spirit and in task make us think of our circuit-rider grandfather who started his ministry in Indiana

90 years ago. There is nothing soft and satisfied about the religion these men and women are exemplifying in the home land and overseas. One gets the impression that each one of these people looked the whole world over for the hardest job to be found, and then, with a whoop of joy, tackled it "for better or for worse," and in most cases, "until death us do part."

We feel more deeply the tragedy that is involved in the untimely separation of such workers from their work for "non-support" by the church members who lack the imagination to see that the closing of a church in an area where it is the *only* Christian enterprise for hundreds of miles, is an even bigger tragedy than it would be to close one of the three churches on Main Street, in Anytown. The pride we feel in sharing in these varied undertakings is immediately matched by our remorse that we have a share also in the reduction of income that has made it necessary to close other such fields.

Brief as the trip is, and diminutive as are the views we get of the people and the places en route, we cannot help but be impressed by the depth and significance, as well as the variety of the work we see. Nothing is superfluous. Typical of the spirit in which the missionaries are received was the request from thousands of people in Vadala, India—Hindus, Mohammedans and Christians—that the Fairbanks be allowed to remain among them. Characteristic of the spirit of the missionaries was the remark of Emeterio Soto, the pastor of the Mexican Church in Barstow, California: "My people are like the barren ground which we see all around us. Water the desert and it brings forth flowers; reveal to my people the love of God which was in Christ and they bring forth Christian character. As the desert cried for water, so do they cry for love."

As we return from the trip we ask ourselves, would visitors to our church find anything as deserving of praise and support as we saw in these enterprises of our comrades? It has been a humbling as well as an inspiring trip.

NOTE: See what is said of the "Guest Book" on page 336.

"WE STAND FOR A UNITED MISSIONARY MAGAZINE"

This in substance was the unanimous decision of an informal conference of Home and Foreign Board secretaries August 18 at Dr. Lewis Reed's summer home in Cummington, Massachusetts. Their recommendations are before the two boards. Left to right: Messrs. Eddy, Reed, Goodsell, Cady, Bell, Halliday.

James Noxon Nichols*

By ERNEST W. RIGGS

"If we only look toward Him and do our best, it will all come out right before long."

AND before the letter to his parents which contained these words had reached his home in Yakima, Washington, Jim had slipped on some rolling stones high up in the Taurus Mountains and was carried over the brink of a mighty precipice to instant death on a ledge of rock two hundred feet below.

Jim had had a deep spiritual experience during the few months before his death. He was not satisfied with the work of the past year and was determined to prepare himself for more vital service. His period of questioning everything had passed and he had come out with conviction and eagerness. In conversation with Mr. Ezra Young during the few short days that they were together in July, serving in the children's camp at Bürüjek, he put his experience in these brief words, "Ez, I have found myself, now I must try myself."

One of the tests which Nichols set himself was to gain a working knowledge of the Turkish language. To this study he gave himself with passionate enthusiasm. It was "not merely an intellectual task, he was learning it to get closer to the people." In his notebook he wrote, "This year I am going to endeavor to become acquainted with the best men in Constantinople, to learn their thoughts, feelings and desires." He felt a fundamental fellowship with these Turks which he illustrated by saying, "Whereas we in America and they in Turkey look at different rainbows, we both look at the same sun."

One of his friends in Turkey says of Jim Nichols, "I think the two qualities in Jim which impressed us most were his tireless quest for learning and his tremendous zest for life." He was getting and sharing with others his thrill of eager life. "It seemed that Jim couldn't read enough to satisfy that keen mind of his. In the six days we were together he read parts of no less than five different books, and he read them not scantily, but with intelligence. The morning of the day he went up on the mountain he had been reading Stanley Jones' 'Christ of Every Road,' and he had come to the chapter, 'The Triumph of Life.'" His life was a triumph even though cut off as it seemed at the beginnings of a wider and deeper service. His associates, his pupils and the simple village folk who risked their lives on the precipice to secure his body will not forget his eager fellowship. His grave in the mission compound at Bürüjek, among the pines and junipers and under the shadow of the great rocks of the Taurus Mountains, will always be an inspiration to fresh and eager living.

*Note: Mr. James N. Nichols was given a three-year appointment to the Near East Mission to serve at Erenkeuy. He went out in late August, 1931. The Erenkeuy School was by vote of the mission closed this summer and the mission requested Mr. Nichols to fill out his three-year term teaching in the Gedik Pasha School.

The Book of the Oxford Groups

THERE must be very many people who have become interested in the new Oxford Movement, who have read about it and about its "house parties" in the newspapers and magazines. They have read comments and criticisms, too, some fair, some hostile or cynical, some facetious. They would like enough authoritative information about it to enable them to judge for themselves concerning a force that has entered nearly every country on the globe and has transformed thousands and thousands of lives.

Such people will find what they want in *For Sinners Only*,* by A. J. Russell, a book that, published in July, had in the very first weeks after its appearance a tremendous sale in England. Mr. Russell was Literary Editor of the most virile and progressive newspaper in London when he came into contact with the Oxford Groups, and he studied them with the critical bias of the typical newspaperman. He tells the story of the beginning of the movement in Oxford University, and "Frank," the F.B. of Harold Begbie's *Life-Changers*—an American, by the way!—is vividly described in action.

The groups are "probably the most extraordinary association of Christian adventurers since the first century ... not an organization, for there was no membership; not a sect, for they were interdenominational; not a church, but aiming at an inner spiritual fellowship in all churches," with their standards of absolute honesty, absolute purity, absolute unselfishness, absolute love, and their principles of teamwork and loyalty. "Great movements in the past have lost their driving force because the principle of teamwork was misunderstood. Founders wanted to gather all power into their own hands."

The movement has become tied up with missions in a remarkable way, not as competitive, but as a helpful force. The first house party was given by a Chinese lawyer-diplomat, one of the foremost men in his country. "From that gathering there sprang the first Chinese missionary society undertaking to man one of the unoccupied Chinese provinces with Chinese life-savers supported by Chinese money." Its work in Africa among the white people has had astonishing racial results. "Not only a new spirit between black and white, but a new fellowship between English and Dutch is apparent. Fast-living ranchers are being changed into life-changers working among their own native employees. No professional missionary appeal has so staggered the heathen black man as the simple about-face of their once-careless 'big boss.' . . . A team of four set out to help a lonely missionary station in Persia . . . eight others were drawn in to form a modern Apostolic band. Their impact on the mission station was so great that a group of Moslems were changed, and the days of isolated work were ended for the lonely missionary."

Two principles of the Groups, "Guidance" and "Sharing," are most misunderstood and criticized. Mr. Russell, in his careful and critical study, decided to probe one of the foremost scholars and psychologists in the Church of England, and in the chapter "An Oxford Psychologist Speaks" are given the opinions of Canon L. W. Grensted who saw in the Movement "an immense amount of hope for the whole spiritual life of the world . . . Sharing is a positive good. It is the real answer to so many problems."

The author answers some of the honest critics of house parties by declaring that though he had attended hundreds he had never heard anything said that was in bad taste. The not honest critics he answers in the chapter on "The Stung Conscience." "The Gospel preached in the Holy Spirit either convicts or enrages. The stung conscience tries to sting.

"All round the earth there are bursts of Holy Spirit flame. The new world revival is surely at hand, and coming to us in the same way that Christianity first burst on a pagan world when Spirit-filled men, accused of being full of new wine, went everywhere witnessing to their experience of a risen Lord."

G. H. K.

*Hodder and Stoughton, London. 5/–net.

Television Section

Station ABCFM

Here They Are—The majority membership of the Philippines Mission. Dr. Laubach, and Dr. Brokenshire are missing, while the Channons and Miss Florence Fox are in the U.S.A. Front Row: Mrs. Woodward, Mr. McKinley, Miss Evelyn Fox, Mrs. White and Doris, Mr. Tong. Back Row: Mr. Woodward, Mrs. McKinley, Miss Towne, Mrs. Lund (dormitory matron) Mrs. Laubach, Dr. White.

Irresistible Little Pigtails.—Miss Lillian Picken enrolls a new member of the Blue Birds. The Provincial Commissioner of Girl Guides in Bombay enthuses over Miss Picken's work. "It has given her a great insight and closer touch with the women of India where her work for your mission lies," says she "and thus furthers your splendid cause."

They Got Rhythm!—The double male quartet of Mt. Silinda Institute, Mt. Silinda, East Africa. These lads rehearse each Saturday night and at a service where five girl and two boy students were received into church membership they sang 'Ashamed of Jesus?' very sweetly indeed," said Miss Louise F. Torrence.

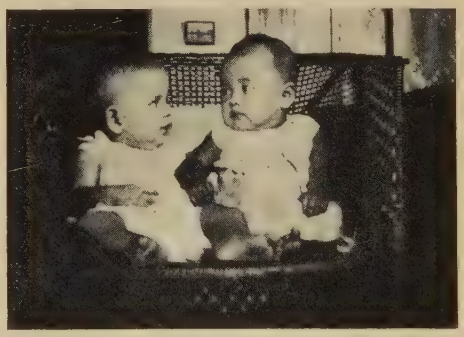
Television Section Station ABCFM

Grins and Gloves—A Study in Expressions. Learning good sportsmanship at Amanzimtoti, South Africa, through Pathfinder activities.

Photo by John A. Reuling.

"Won't You Take a Little Walk With Me?" says Nurse Gertrude E. Kellogg of Fenchow, North China, to two of her small patients.

Us Two and No More—Doris True White (left), seven months' old daughter of Dr. M. J. W. White of Cagayan, P. I., has a tete-a-tete with her Filipina pal, Ruth Loji, who has also arrived at the ripe old age of seven months. Both were born in the Cagayan Hospital.



Not a Setting-up Exercise—Mrs. G. M. Newell of Foochow, China, plays the part of a wall for a Sunday-school session. She holds high the poster while her Chinese associate in the foreground gives the message. The young lady with the parasol seems to have a reserved seat.

The Church and Home Life: The Right to an Adequate Living*

Prepared By Nicholas Van der Pyl

Worship Approach

Hymn

Scripture Reading: Luke 12: 16-30.

(Preferably from the Revised Version. Note that Jesus takes for granted that God has provided for the physical needs of all his children, and that we, therefore, have no need to worry about our livelihood. But in an industrial age, such as the one in which we live, the question of an adequate living has become a problem for millions of our fellow human beings. These words, therefore, must be interpreted in the light of this situation.)

Prayer: Our Father and our God, Thou hast called us to be brethren in Christ Jesus, and hast provided liberally for our daily needs. For this we thank Thee. Move Thou the hearts of Thy favored people to share these bounties with the disinherited and the weak. May Thy Church diligently teach that we are all members one of another, and that our sympathies should be quick to sense the miseries and the needs of all who are in distress. Hasten the coming of the day, Our Father, when all those who are worthy shall suffer neither hunger nor needs of any kind, and that all shall have opportunity to labor and to enjoy the fruits of their labor. All this we ask in the name of Thy Son, our Lord. Amen.

Program Suggestions

Program: (These suggestions may be assigned to different individuals to open the discussion.)

1. What constitutes an adequate living? There is a great diversity in standards of living, some very much higher than others. Yet we know, differing widely as they do, that men may be equally happy and equally miserable with the higher or the lower standards. The durable satisfactions of life are not always associated with things, as we all may have learned. It may be well to outline a minimum standard of daily life with which all could be satisfied and make possible the living of a complete life.

2. The psalmist writes (Psalm 37:25): "I have been young, and now I am old; yet have I never seen the righteous forsaken or his seed begging bread." It may have been true in those far-away days when life was very much more simple. But is it true in these days when social life is much more complex? Can we say that all the poverty in our great cities today is the result of personal sin and shiftlessness? There are those who still hold that it is. Think the matter over in the light of your own experience and acquaintances.

3. What about the terrible inequalities about us? Think of Jews herded in ghettoes; of negroes and foreigners in our cities living in slums, in "tombs disquieted," as one has said; of that figure, "the most tragic," said Carlyle, "the eye may fall upon—a man seeking work to provide for his wife and bairns, and unable to find it." What is the Church doing about it? What ought the Church to do about it? John Ruskin said that no man today could sit at his feast, with the misery of the world all about him, unless he sat blindfold. Are we, like the old Persian king (Esther 4:2), shutting our eyes to the man in sackcloth?

4. We have been passing, during the past three years, through the worst depression in our history. Millions are unemployed; millions of others have lost the savings of the years. Yet never have our crops been so great, and never has the productive capacity of men and machines been more efficient. The sufferings of millions during the past three years in the midst of plenty has outrun imagination. Is it the result of ignorance? Have we created a monster like Frankenstein's which masters us? Is it the greed of the strong? Whatever may be the cause, can it be a matter of indifference to the Church? And are we as Christians aroused to the seriousness of the situation?

5. The German people, we are told, due to the losses of the war and the exactions made of them by the victors in that war, have been reduced to pauperism. Their children are suffering from rickets. Their intellectual leaders have been reduced to a penury which has carried them to despair. The same may be said of other peoples who engaged in that war. As Christians, have we any responsibilities in the matter? How about the waste of war, the horrible burden which it lays upon the innocent? How about the post-war hates which continue the miseries of war?

6. It must be agreed that God has dealt with us bountifully, and cannot be held responsible for the

*This is the second of a series of ten program outlines for adult meetings to appear in The Missionary Herald during the year 1932-33 on the general theme of "The Church." The series is planned by the Committee on Missionary Education. Another outline on the same subject, but by a different writer, will appear each month in *The American Missionary* number of the *Congregationalist.*

present misery which we find in millions of homes. It is the result of man's stupidity, man's selfishness, man's exploitation of his fellows for his own lust of power or his own selfish desires. Is that a fair conclusion? If it is, where shall we begin to make a world in which every worthy man and woman and child shall have a fair share of the good things which God has intended for all?

Book Chat

Mr. Wilfred D. Hambly made a journey of ten thousand miles through Angola and Nigeria in 1929 in the interest of the Field Museum of Natural History in Chicago. His training as a scientist and his boyish love of adventure combined to make his trip a highly successful one for the Field Museum and for himself. *With a Motor Truck in West Africa* (The Century Company, $2.00), the account of his experience, has been written especially for boys and girls, but older "children" will enjoy his vivid narrative and his keen observations of the life of the primitive peoples he studied. He refers frequently to the "Boston Mission" (American Board) and pays his tribute to American Board missionaries in Angola, mentioning especially Dr. and Mrs. Ennis, Dr. Hollenbeck, Mr. and Mrs. McDowell, Mr. Childs, and Miss Rounds. The missionary children, Charlotte and Jack Ennis and Curtis McDowell also figure in his story. Ngonga, who was his "greatest help in studying the Ovimbundu people" and was his companion on long journeys in Angola, is pastor of the church at Sachikela (Elende).

MABEL E. EMERSON

Missionaries from the beginning have had a way of keeping up to date in the physical sciences as well as in the study of history, governments, economics, philosophy and theology. They have often been impelled to do this by the demand of their day and generation in the land of their adoption. Many have become quite learned in their scientific avocations. Several have made real contributions.

One of those missionaries who have made science the handmaiden of religion was John Gulick of Japan, China and Hawaii. His biography, *John Thomas Gulick: Evolutionist and Missionary,* has just been published by the University of Chicago Press ($4.00). It is written by Dr. Gulick's son Addison, head of the Department of Physiological Chemistry of the University of Missouri. It is a biography written as an exposition of biological studies and theories in religio-philosophy. It is "dedicated to the Science of Biology and to the Age-Long, Ever Newly Forming Ideal of Integrated Living."

As a layman in science, the reviewer cannot even hope to give the reader a clear conception of Dr. Gulick's scientific investigations and findings. He can, however, refer to one of the most interesting chapters in the book, and that is where the correspondence between the great scientist Romanes and Dr. Gulick is given. These scientific enthusiasts debate the question in this chapter, "whether the physiological barrier would precede, accompany or follow the visible establishment of a varietal form—or, as it would be worded today, whether the mutations giving chromosmal or serological incompatibility would come early or late in the series of mutations that differentiated the two forms."

Professor Addison Gulick, the author, feels that as "geneticists expand their laboratory findings to make them interpret more effectually the processes of variation, heredity and adaptation, we may anticipate that the evolutionary problems which were outlined by

Radio

Owing to a probable change in policy on the part of the National Broadcasting Company, program managers for Station W1XAZ, with regard to the Far North broadcasts in which our American Board programs have been included, it is unlikely that there will be further broadcasts the coming winter. Radio fans abroad are still requested, however, to keep Mr. Fairfield informed of their success in getting regular commercial programs from stations in America.

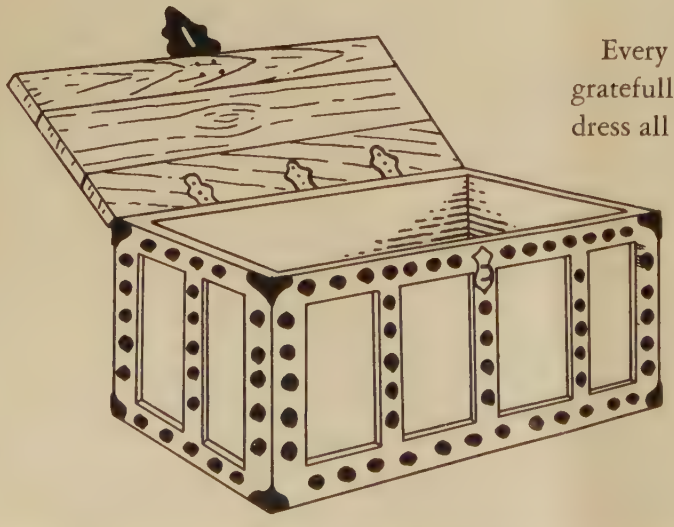
Bulletin No. 3

The Missionary Herald Subscription Chest

We are still keeping the cover to our Subscription Chest open. Many loyal readers responded during May and June and made possible our sending the MISSIONARY HERALD to hundreds of homes where otherwise the magazine would have been impossible this year. Our list of names is by no means exhausted and thus we renew the appeal in this issue.

The Subscription Chest offers a new and attractive usefulness for old jewelry and we hope you will find tucked away possibly in forgotten places many articles of precious metals with which you would be willing to part. If there are mementos of beloved ones, possibly you would be furthering their utmost desire in bringing spiritual uplift through our magazine at this time. We repeat the list of articles which may help you in making your search:

Armlets
Bracelets, Brooches, Buckles
Cuff Links, Chains, Charms
Dental Gold, Crowns, etc.
Ear Rings, Emblematic Jewelry
Fobs
Goblets
Hand Bags (mesh)
Images
Jewelry Cases
Knives
Lockets
Lavallières
Necklaces
Opera Glasses
Pendants, Pins, Pens
Rings, Gold, Napkin, etc.
Stickpins, Sautoir Chains
Tie Clasps, Table Silver
Thimbles
Watches



Every gift, large or small, will be gratefully acknowledged. Kindly address all packages to:

HARVEY L. MEEKEN, Agent
14 Beacon Street
Boston, Massachusetts
For: THE SUBSCRIPTION CHEST

Romanes and Gulick will again be restated in more perfect form than is today attainable," and that until that day arrives it will remain impossible to "estimate the relative importance of the several forces that cause the progressive transformation of species living under the conditions that nature provides . . . or to reach the final appraisal of Gulick's contribution to biology."

Under the title, "When Like Joins Only with Like," Dr. Gulick's book *Evolution Racial and Habitudinal* (Carnegie Institution, 1905) is set forth—a consideration of so-called Habitudinal Evolution which, as we understand it, can loosely be designated as the evolution of civilization; this being a subject that interested Dr. Gulick personally as a worker in the humanitarian field.

If the reader, however, like the reviewer, is not at home in discussions of this nature, let him spend his time on a rather remarkable chapter at the end, entitled "Retrospect." Here the son, a biologist, interprets his missionary father's philosophy of life with a most understanding and sympathetic mind,—an optimistic philosophy expressed in the following sonnet:

I feel the dawn—the thrill of coming day;
The souls of men are stirred with visions bright,
The hopes of men are climbing up the height,
And prophets bold are setting forth the way.
The wealth that comes from greed must soon decay;
For conscious power in the common man
Has felt the pulse that fills the broader plan—
The commonwealth where none are held as prey.

Oh blessed hope, the meek shall rule the earth.
Oh light! Oh joy! My soul is born again.
In the glad service of this glorious cause
The world grows bright once more and fear withdraws,
For love shall triumph over every bane,
When men give all their praise to honest worth.

If anyone wishes to take up a course of reading on the modern Christian leaders of Africa, Albania, China, Czechoslovakia, Egypt, Hungary, India, Japan, Korea, Russia, Syria, Turkey—also with reference to the Jews, the Negroes, the North American Indians—he will find a good guide in Grace Darling Phillips' *World Fellowship People* which, though printed privately, is distributed by the World Friendship Press, 150 Fifth Avenue, New York City and sells cloth bound for $1.00. This book contains brief reviews of a number of biographical books representing races and countries that need to be better known.

A trained librarian (Divinity Library, University of Chicago), Miss Phillips has known how to choose and arrange a list of one hundred biographies accord-

Walker Missionary Homes, Inc.

Auburndale, Mass.

Founded 1868 Incorporated 1929

A GIFT TO THIS INSTITUTION WILL HELP TO PROVIDE A HOME FOR

MISSIONARY CHILDREN
MISSIONARIES ON FURLOUGH
RETIRED MISSIONARIES
DISABLED MISSIONARIES

UNDER THE DIRECTION OF A BOARD OF TRUSTEES APPOINTED BY THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD. FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

OLD COLONY
TRUST COMPANY
17 COURT STREET
BOSTON

★

devotes its principal attention to Fiduciary and Corporate Agency fields. Strengthened by the addition of the Trust Department of The First National Bank of Boston, it is today, more than ever, the largest and best equipped Corporate Fiduciary in New England.

Trusts and Executorships handled by the combined institutions over $394,000,000

Affiliated with THE FIRST NATIONAL BANK *of* BOSTON

ing to (1) reliability as to facts; (2) emphasis upon matters of real importance; (3) contribution of each book to a sympathetic understanding of lands and peoples as well as its delineation of the life of the individual leader; and (4) literary style and capacity to hold interest.

Enough is told about each book and enough quoted to show its style and the character of its material. The little volume suggests a university course in itself, and we for our part only wish that we ourselves could go through the entire list of books that the author presents and quotes from.

The author points out, by the way, the fact that libraries are finding that modern biographies make fine sequels to missionary books of former days. She says: "Supplement the lives of pioneer missionaries with those of modern missionaries and with those of nationals of our own time and the picture of any nation is far more complete and accurate. . . . Biographies that depict present-day life will often attract where those of bygone days fail."

Dr. Goodsell wishes to call to the attention of all missionaries in contact with Moslems and of all students of mysticism a very excellent book on the rise and development of Sufism or Islamic mysticism, *Studies in Early Mysticism in the Near and Middle East,* by Margaret Smith, M.A., Ph.D. (the Sheldon Press, London, 1931).

Our Executive Vice-President believes that a careful reading of this book "ought to open the eyes of those who are inclined to think of Islam as a religion devoid of warm religious experience, made up purely of conventional forms and ceremonies," and that a missionary who will "take note of the close and natural connection between early Christian mysticism and the rise of Islam and mystical tendencies which early began to assert themselves within that religious fellowship, and who will ponder the significance of Sufism as the assertion within orthodox Islam of tendencies which soften extreme orthodoxy and conventionalism, will approach his work as a bearer of good news to the Moslems at once with greater humility and greater hope."

Dr. Goodsell then goes on to say: "The author begins with a chapter on the Meaning and Nature of Mysticism. She quotes from Christian and Moslem mystics alike to describe mysticism both as a doctrine and as a way of life. To her mysticism is a spiritual tendency which is universal—a craving of the human soul—an attitude of mind which has shown itself in all religions which have life within themselves—a way of life to be practiced as a means to an end and a

NEW BOOKS
on the
AMERICAN INDIAN

In 1932-33, the churches are asked to make our "Indian Americans" the subject of special study in the field of Home Missions. The problems of this group are no longer problems of a picturesque isolation, but a matter of racial adjustment to our complex American life.

Here are materials for:

Study, Reading, Program, Address.

For Adults

Facing the Future in Indian Missions, by Lewis Merriam and George W. Hinman. An unusual combination of leading authorities on Indian conditions, one a government representative, the other a missionary director (our own Dr. Hinman). Deals with all the major problems of education, social living and religious development. Cloth, $1.00; paper, 60 cents.

Leaders' Manual to Accompany "Facing the Future in Indian Missions," by Elizabeth Mann Clark. Paper, 25 cents.

For Young People

Indian Americans. Winifred Hulbert who writes with a vivid pen from a sympathetic heart, made a special trip to visit Indian leaders to gather material for this volume, which gives the thought, hungers, and aspirations of young men and women of many tribes. Cloth, $1.00; paper, 60 cents.

Leaders' Manual to Accompany "Indian Americans," by Frederic L. Fay. Paper, 50 cents.

For Intermediates

Friendship Fires, by Winifred Hulbert. A course for leaders of intermediate groups, full of suggestive material, activity, worship, program, discussion. Paper, 75 cents.

Three Arrows: The Young Buffalo Hunter, by E. Ryerson Young. This is the only book in the series that deals with the picturesque conditions of the past. It is a reading book that will thrill the heart of any intermediate boy. Cloth, $1.00; paper, 75 cents.

For Juniors

Many Moons Ago and Now, by Katharine Gladfelter, author of "Under the North Star." Contains stories, lesson plans and suggestions for activities. Cloth, $1.00; paper, 75 cents.

For Primary Children

Children of the Great Spirit, by Florence C. Means, author of "Black Tents," etc., and Frances Somers Riggs, specialist in primary work. Contains stories, lesson plans, and suggestions for worship and activities. Cloth, $1.00; paper, 75 cents.

Indian Playmates of Navajo Land, by Ethel M. Baader. An excellent course on one of the most important Indian tribes. Cloth, 75 cents.

A picture insert for the North American map, teaching pictures on the American Indian, picture sheets and plays, as well as many other materials are available through the Commission on Missions, 14 Beacon Street, Boston; 287 Fourth Avenue, New York City; 19 South LaSalle Street, Chicago.

religious philosophy which satisfied the soul's innate craving to understand its relationship to God.

"The author's chapters (II to V) on early Christian mysticism both among Greek-speaking and Syriac-speaking Christians seem far less significant a contribution to the subject than her chapters on Sufism. The highways and the byways of the history of Christianity during the first seven centuries have been rather industriously explored. Hence I feel that the notable part of the book begins with Chapter Six which is devoted to evidence showing the interrelation of Christianity and Islam during the early years of Islam. One conclusion the author reaches is that the political triumph of Islam did not mean the extermination of Christianity or of its adherents. One hears, for instance, of the existence of a considerable Christian community in Russian Turkistan as late as the ninth century. A Jacobite writer who lived in or near Baghdad gives an account of a mission from the Christian Turks to Ctesiphon. These Christian Turks were at this time under four kings, each of whom ruled over four hundred thousand families; they had priests, deacons and monks, possessed of many places of worship, and they read the Scriptures in the Syriac language.

"Professor D. B. MacDonald has long since called attention to a fact which Dr. Smith illustrates profusely: the influence upon Mohammed and early Moslems generally of the monastic life and practices of the Christian hermits and other solitaries.

"The author discusses the close connection between asceticism and mysticism in orthodox Islam. Mohammed from what he saw and heard around him of Christian asceticism and from the fragments of Christian mystical teaching which came to his knowledge, laid the foundation, perhaps all unwittingly, of a doctrine of mysticism, based on asceticism, which was further developed by the early Traditionists, and later became that fully developed system of Islamic mysticism which we know as Sufism.

"Chapters VIII, IX and X furnish substantial information and real insight concerning the history, doctrines, and leaders of early Sufism. Here one gets a sympathetic understanding of what lies back of dervish orders in Islam, a later development. It is to be hoped that the author will continue her studies into the later development of mysticism in Islam."

And by the way, when we referred in our July issue to Dr. Corey's book, *Missions Matching the Hour* (Cokesbury Press, Nashville, Tennessee), we quoted the price incorrectly. Instead of $1.50 the book costs but $.50.

It is rather refreshing once in a while to get away from books of travel that are written from the missionary standpoint and to read a book like *Men on the Horizon* by Guy Murchie, Jr. (Houghton Mifflin Company, Boston, $3.00). A big Harvard fellow, twenty-two years of age, goes off to see the world and to do the stunt in as cheap a way as possible, working his way everywhere he can and going third or even fourth class where he cannot. He gets next to men on ships going through the Panama Canal to California, from San Francisco to Alaska, then to Hawaii, Japan, China, Siberia and Russia. He gives us a glimpse into the every-day life of people in these various countries and introduces us to some interesting personalities.

It is really an unusual book. The author sees both points of view every time. He has, as Commander Byrd expresses in his Introduction, "a fine young idealism of his own which is never blunted." As another has said, "He finds the City of God in spite of all the human nature which he sees." He himself says, "I am bringing home with me from forty thousand miles of men the sure knowledge that under their skins—be they yellow, brown, black or white—they are prisoners, just as I am, of their lives and heritage, of hopes and lusts, of fears and loves and dreams, like mine. They are different—on the skin—but beneath there is no alien mystery in any race of man."

Just Published!

OZORA STEARNS DAVIS

By Grace Tinker Davis

A competent and delightful narrative of this greatly loved Congregational Leader. The book, written by his wife, is straightforward, intimate and satisfying. All who knew Ozora Davis will be happy to secure it. *Cloth, $1.50.*

THE PROPHETS AND THE PROBLEMS OF LIFE

By Sidney A. Weston

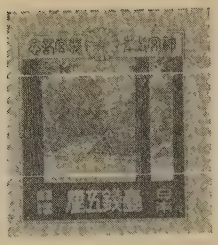
A New Study Course for Young People

Social and economic questions will be emphasized in young people's work this fall. Here is a new and practical guide to a study of those questions. It is based on the great teachings of the Prophets, and has been taught by the author for five years in young people's groups. *Paper, 35 cents; Cloth, 65 cents. (No Leader's Help Required.)*

Order Your Copies Today

Congregational Publishing Society

Boston • *The Pilgrim Press* • Chicago

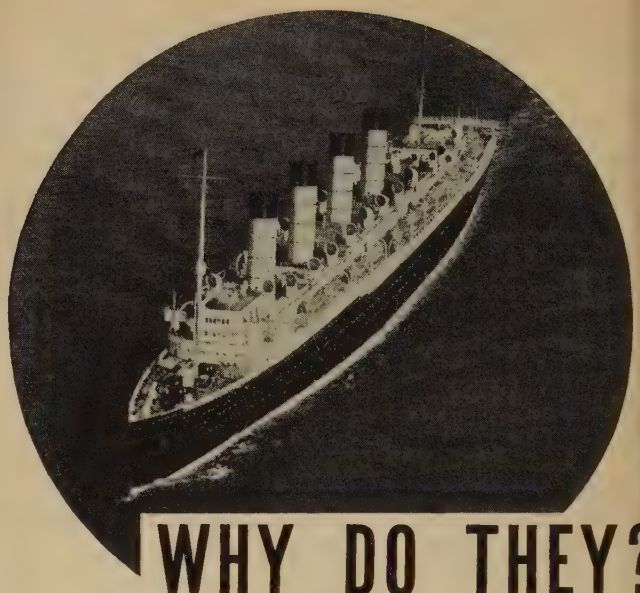


Our Stamp Corner

Ise Shrine Renewal, October, 1929. Special issue in two denominations, 1½ sen and 3 sen.

Again Japan appears in our Stamp Corner together with an interesting account of the Ise Shrine, pictured on the stamp here shown. This account was written by Mrs. Floyd L. Roberts who with her husband is at Nagoya.

"Our most recent trip was to Ise—the central shrine of Japan's nationalistic religion—Shintoism. We found the outer shrine set far back inside spacious grounds. This shrine is dedicated to rice which means life and sustenance to the Japanese. The approach was through an avenue of immense Cryptomeria and cherry trees in full bloom. We passed under the great torii (Shinto gateway). The shrine itself was beautiful in its simplicity. These shrines are rebuilt every twenty years with great ceremony, even the carpenters being dressed in white ceremonial robes as they build. The great trees, the quietness of the grounds where the sacred chickens with long tails peculiar to this shrine run unmolested, the simplicity of the buildings all invoke a spirit of awe and reverence in the hearts of those who visit there. We left the outer shrine and drove through a lovely countryside to the second and inner shrine, the Holy of Holies in Japan. It is here that the Emperor comes to worship his ancestors, for here is enshrined the spirit of the Sun goddess from whom all the emperors are said to have descended. Whenever any event of great importance occurs it is customary for either the Emperor or some representative of the Emperor to go to Ise and "report" the event to the spirit of the Great Ancestor. When a new premier takes office he goes there and reports; when a child is born to the Emperor it is reported. The approach to the inner shrine is over a graceful bridge and through grounds beautiful with cherry blossoms whose petals were swirling in the air and drifting to the ground like snow. Trees overhung the river bank, and were reflected in the water. Here we were in a valley with mountains all around us, a quiet, lovely, impressive holy place. We felt almost like intruders and yet we too could bow in remembrance, though not in worship, to the founders of the present great Japan."



WHY DO THEY?

For the last nine years more people have crossed the Atlantic via Cunard and Anchor Lines than on any other line or group of lines. The overwhelming and consistent preference for Cunard cannot be measured in terms of money only, the distinction, the atmosphere, the perfection of a Cunard crossing all play their part. Whatever one's preferred mode of travel . . . First Class, Cabin or Tourist Class, Cunard offers the ultimate in Service . . . every port in the world is a connecting point for Cunard agency network.

Through bookings between

FAR EAST • AMERICA • EUROPE

are assured by an arrangement whereby the N. Y. K. Line (Japan Mail) represents the Cunard Line throughout the Orient, and the Cunard Line offices in America and Europe act as general agents for the N. Y. K.

Full particulars and reservations from any office of the N. Y. K. or Cunard-Anchor Lines.
Purchase Cunard Travellers' Cheques
See your Local Agent. No one can serve you better.

Tremendous reduction in Cunard transatlantic rates makes Europe travel especially attractive.

CUNARD LINE
ANCHOR LINE
25 Broadway, New York
CUNARD . . . THE SHORTEST BRIDGE TO EUROPE

This, That, and the Other

The Annual Meeting of the Near East Mission

We gather that the recent Annual Meeting of the Near East Mission was one of unusual strength. One missionary has written this:

"The months of preparation by prayer for Annual Meeting were answered in a marvelous measure. Every delegate, backed by his whole station, came in a spirit of complete surrender to God's will and willingness to do whatever was required of him. Thus the meeting, expected to be unusually long and difficult, was turned by God's Spirit into an unusually short session and one in which God was so really present that all hearts were closely and miraculously bound together in a very real communion of spirits. One person said, 'I have attended many annual meetings, but this was Northfield, Silver Bay and Annual Meeting all in one!' Terrific cuts were made, two fine schools were voted closed, the Adana Girls' School and the Istanbul Erenkeuy Boys' School, a large reduction made in the Publication Department and other minor items eliminated or reduced, but all were done in this same spirit of love and surrender.

"Another beautiful feature of the meeting was the emphasis on evangelism. Most encouraging reports of this phase of our work came from all stations. We feel that we are on the brink of a great awakening in this country. And considering the spiritual power and purpose felt at the meeting, we shall not be surprised if the awakening comes this year. Pray that we may be ready for it, and strong to endure all the persecution that inevitably must attend it."

Revived Fenchow Bible Schools

The Men's School, closed for two years, is open again under a faculty that functions for the two schools, made up of teachers who know how to teach and have deep personal faith and religious experience on which to draw. "They have become knit together into a most congenial group," continues Rev. Elmer Galt, "and have spread a very wholesome contagion through the schools. At present the Men's School is carrying two lines of work: giving new inspiration and training to experienced preachers in short courses, and training lay leaders for the churches. The Women's School gives a six-year course to young married women."

New Church in Philippines

The church at Guijulngan was completed and dedicated in May and Rev. James McKinley, of Dumaguete, writing from Lanao, attended the dedication. It cost $5,000, half of which was given by people in America. The congregation of about 3,000 is scattered over an area some twenty miles wide and ten miles long, most of it poor mountain country; the people eke out a living by raising poor tobacco, fine cocoanuts, corn, and hemp.

A Birds Nest Boy Writes

to Dr. Harriet Parker Vaughan: "Mother, how are you getting on? Do not work in the garden during your rest time. Do not set your mind on the garden work instead of having rest. Do not worry about us. We are doing well and giving what we can to the villages. We are working in different places. Now thirty boys are on my roll and I have two standards. The people are fond of me. They are going to build a school very soon. For the present the classes are in a cow stable. They have given me a house to live in with lock and key so comfortably."

A Los Angeles Reception

"On August 2 a reception was held at the First Church, Los Angeles, for an unusual number of outgoing and incoming missionaries," writes Mrs. Lillian M. Allen of Pasadena. "The affair was planned as a welcome for Miss Nina Rice, recently arrived from Athens, and for four members of the Mexico Mission who had come across the line for the summer: Miss Aileen Parsons and Miss Harriet Barnard of Mazatlan; Mrs. Medora Williams and Miss Virginia Powell of Hermosillo. It was also designed as a farewell to Miss Lucille Day, sailing September 5 for Bombay, and to Miss Florence Floyd who, two weeks later, was commissioned for work at Ingtai, Foochow Mission, China.

"Mrs. Robert L. Bowen, newly elected president of the Southern California Woman's Missionary Society, introduced many other well-known missionaries, after which tea was served in the pleasant patio of the new church. There are few localities in this country where so many missionaries, active and retired, can easily be gathered, and our Southern California auxiliaries count themselves most fortunate in being able to make contact with this noble personnel."

A Paper Mill Asks for a Religious Director

"Foochow has just opened its first modern paper mill equipped with imported machinery," writes Rev. George W. Shepherd. "The Board of Directors has requested the Foochow Church Union to send them a full-time director of religious life and work. The company agrees to provide all the necessary equipment, and expects a forward-looking religious program for its 200 employes, over 20 per cent of whom are already Christian.

"There are two striking things about this request: first, the program must be detached from all denominational machinery and control, the workers thus being free to unite with churches in their own home towns, which are scattered everywhere from Shantung to Canton; and second, it is becoming the custom for Christian business men to make the development of the Christian life of their employes one of their primary concerns.

"Some prominent merchants in Canton and Shanghai have been doing this for years. Three years ago, while I was making a purchase in a large Hongkong department store at 8.30 a.m., electric bells sounded on all floors. Leaving a skeleton force in charge, the entire staff retired to a top floor auditorium for morning prayers. That department store is opening branches in other important centers."

Might Have Had Disastrous Explosions

in the annual meeting of the Kung Li Hui Council in Tehchow. There were such drastic cuts to be made, such amalgamations proposed for the eleven Chinese delegates and ten missionary delegates to discuss that, "had we not been used to working together and been led by the spirit of Christ, there would have been plenty of opportunity for fireworks that could have led to disastrous explosions," writes Rev. James Hunter of Tunghsien, North China. "As it was, we left the meeting with a greater respect for each other, such as one has for a friend with whom one has shared hardship and suffering.

"I wish you could have seen how the material for discussion was handled. I have attended council meetings for the last six years, and I have never seen a better one. I think that I can say that in no meeting of a church body in the States could there have been shown a finer spirit, especially in view of the difficult questions they had to face."

Not Thinkable Ten Years Ago

"The Byzantine mosaics of St. Sophia, which have been covered ever since 1453 A.D., when the church was converted into a mosque, are shortly to be uncovered. The Turkish Government has given permission to Mr. Thomas Whittemore, formerly of the School of Art, New York University, to do this work, using the world's best living mosaicists, men who have spent their whole lives repairing and renewing the mosaics of St. Mark's in Venice." Thus writes Mr. Herman H. Kreider of Istanbul.

"In this instance we have something which could not have been thinkable ten years ago. St. Sophia has come to be considered one of the holy places of Islam in these five hundred years. When Constantinople fell into the hands of Mohammed the Conqueror in 1453 a minaret was built at each of the four corners, and the most beautiful of Byzantine mosaics—huge representations of Christ, the Apostles, and other religious pictures—were covered with stucco in order that they should not interfere with the meditation of the worshippers. Some fifty years ago some of the stucco fell and it took time to find people capable of re-covering the mosaics. In this interval a certain German student of art visiting St. Sophia made sketches of them and these sketches have kept art students itching to get at these hidden masterpieces in this historic edifice."

Mr. Kreider refers to the first reading of the Koran in the Turkish language, not Arabic, in a small mosque, and to the broadcasting of a certain service from St. Sophia in February, incidents which were described in our April issue, page 153. He continues: "These developments greatly tempt one to speculate as to their significance in the religious life of the Turkish people. One cannot help feeling that the government is determined to remove all artificial supports from Islam, to make it stand on whatever feet it has of its own, and to remove practically all the obstacles that might stand in the way of an intelligent man's choosing to follow some other faith or no faith at all."

Two African Teachers' Spirit

In the April number of the mimeographed *Circular Minutes* sent out to his teachers by Rev. O. E. Lovell, supervisor of the day schools of the South Africa Mission, appeared the copy of a letter from a Grade I girl with First Year Higher Primary. "I have heard that there are many schools which are in need of a sufficient number of teachers because there is very little money to pay them, and I also know that there are many teachers who have no posts. Therefore, for the good of my own people, I offer myself to assist in any school without pay. It grieves me to stay at home and do nothing, with all my education, while our people are in need of teachers and helpers. My request is: kindly appoint me as an assistant teacher or helper without any pay anywhere you please where they need more help."

In the June *Circular Minute* appears a letter from another teacher. "All along, ever since I read the last *Circular* I have been moved by the gallant words of that girl who wanted to take up any school for mere helping. I feel it is the chance for every teacher to try and see what she or he can do for this girl. I myself think it would not make much difference if every teacher would just share a three-pence from her or his salary just to make up for her, if she really gets nothing. How will she go to school with dirty clothes? Because she must be a model of cleanliness to children. She can't go to school hungry. All teachers know that. If God's spirit has dwelled in us it is high time that we should learn to help others."

A position with pay was found for the first writer.

"Let the Heathen Alone! They're Happy"

"My small patient's (Mutoruko) mother was driven away from home by relatives who charged her with having bewitched someone who died, and she has been staying here for two years," writes Miss Gertrude Merrill. "There are many such cases. A few weeks ago a feeble old woman came here under such circumstances, having lost one or two of her children and been accused of having caused their death. We sent her on to the place provided for such cases at Chikore. Last week another child of hers died at home of pneumonia. Now she is doubtless charged with causing that death too."

Miss Josephine Walker Writes

"We are having a wonderful revival out here, especially among the schools, and we have not seen the end of it yet. We will need leaders for this work for conserving and following up. Some are fearful of the results and methods. But at such times people must make a definite decision; some make the wrong one, but many do not, and from such come the future leaders of the Church. That certainly has been true of the revival work done in Shaowu. Our present younger pastors made their decisions at such a time.

"Some day soon I want to tell a little of what the Woman's Bible School has meant to the women this last term. The Buddhists have nunneries where women can go who despair of anything in this life. Our Bible women get in touch with such and bring them here where they come to have a new courage through the Saviour they find. It is the only Christian place in the city, in the whole Foochow Mission, I should say, where such women can be brought. It also was a place of refuge for many of our Shaowu folks when they had to flee from the Communists."

Beats Preaching All Hollow

Sitting at the village well and talking to the church members of the village and to the men who were watching the 240 day-old ducks they had just bought, as Rev. Willard Beard and Principal Donald Siek of Foochow College did on a recent weekend evangelistic visit. "It is real conversation. The people stay and talk; they stay as long as we want to talk or as long as our voice holds out." That evening a service was held and the little church was full. The next morning they visited another village to which the Bible woman made a practice of going two days a week to teach girls to read. This time she did the talking and the people asked her to tell them about the Christ Religion. Church full again at the Sunday afternoon service, after which conversation again. "You get close to them in this way."

The Cheeloo School of Theology

in Tsinan, Shantung Province, China, graduated ten who had completed the four years' work. There was only one woman among them, Miss Wu Yu-ying, whose work will be in a co-educational theological school in Wuchang. Writes Miss Luella Miner: "Three of the young men are called to religious work with young people, mostly in connection with large middle schools; the greater number will go into evangelistic work. All except the one from Hongkong, a self-supporting student of the Anglican Church, know definitely to what work they are going. Four of the men who graduated two years ago are working for young people, a new calling, arising partly from the restrictions on curricular study and religious work directly under supervision in schools registered with the government, partly because the church is coming to a deeper realization of its mission to youth, and its responsibility especially for the sons and daughters of Christian homes, so many of whom have been drifting away from the church."

Miss Alice Towne Writes

"Our Bible School at Silliman Institute, Dumaguete, P. I., is a big surprise and a real thrill this year. We have 38 regularly enrolled and many for the longer course. One man is paying all his expenses, while four are earning all, and accepting nothing from either mission group. Almost every one is a high-school graduate and they are fine types of men. Three of our new men came to Silliman to take pre-law, pre-medic, and education, but changed their minds and are now coming out here. They are purposely not accepting aid from mission group or district conference so as to be free to go to Mindanao to work. They are among our very strongest students in ability to lead, in Christian character and scholarship. It shows that the Protestant ministry is now considered as a real profession to be looked up to and not down upon."

The Rural Institute at Cheeloo

The newly reorganized Institute is to serve as a center for the rural interests within Shantung Christian University and is to facilitate contacts with similar groups elsewhere. Its immediate program, according to the *Cheeloo Bulletin*, includes responsibility for two projects.

The Village Service Center at Lung Shan, which has been making friends and gaining practical experience for several years, will be continued as an experimental and demonstration center. Religious work, agricultural improvement, work for women and the village home, health, education, including mass education and village schools, community study are to be included in the plan for Lung Shan. Arrangements have been completed with the College of Agriculture and Forestry at the University of Nanking whereby Mr. K. L. Yen, the Nanking extension representative

for this province, will make his headquarters at Lung Shan and be directly responsible for helping the villagers with their farming problems. The other project is a more systematic plan of work with the several schools and other activities in near-by villages which have grown out of the contacts made by individual students and faculty members the past two years.

Big Things Are Happening

"The encouraging things are even in the place where the pledges were not paid and in the village where the school was burned down by some enemies of the pastor," writes Rev. Edward G. Nichols of Dindigul, South India. "But even more in the western end of our district, big things are happening. We are next door to a mass-movement area, and our churches are profiting from the good work done by the Wesleyans to the north among the leather workers. These are the lowest of the outcastes, but there is some good material among them. One week I helped baptize nearly a hundred, most of them from this group. Our newest pastor, who was ordained this year, is having a great time organizing the work in his area, which is about fifteen miles square and has hundreds of villages. Perhaps eighteen of these have Christians in them now."

Evangelism in Fenchow, China

There are two factors of special promise in the evangelistic work in Fenchow thinks Rev. Elmer Galt. "One is that our whole evangelistic staff has caught within a year or two a much deepened conviction of the importance of nurture. We mostly call it religious education these days, but I rather like the old word nurture, too. Our forty or more station classes of the past six months got down to really meaningful class work. In about a dozen centers where primary schools are lacking or very backward we have a sort of unconventional school work that need not conform to government regulations. These are mostly led by our younger Bible women, who pass on hymns and Bible stories as learned by them in the school under Miss McClure, as well as teach to read and write the more common characters. This means nurture for about 300 boys and girls and means of contact with the parents of many of them. Besides, there are little Sunday schools, that our preachers are learning better how to conduct. And winter evening classes and home circle devotional meetings make other centers of nurture."

The other factor that Mr. Galt had in mind was the revived work of the Bible training schools, treated of elsewhere in this department of the magazine.

The Agricultural Missions Foundation

was organized last spring, according to the *Bulletin of the National Christian Council of China*, "after several years of planning by a group of leaders in foreign missions, agricultural colleges, and philanthropic agencies interested in the world's rural problems and needs and the relation of Christian enterprises to them. The organization does not propose to carry on independent work in the field of agricultural or rural missions, but to coöperate with existing, and especially foreign missionary organizations." Its purpose is to aid persons and institutions to improve agriculture and country life, to foster coördination among them, and to afford counsel when requested.

Yenching Publishes a Newspaper

It is a small sheet got out by the Department of Journalism. This department has a fellowship and cooperative arrangement with the Department of Journalism in the University of Missouri, and is doing some very good work. It is trying to make journalism an honest public service, which is very much needed there as well as at home.

The Youth's Preparatory School, Diongloh

is the co-educational school formed by the merging of the Abbie B. Child Memorial School and the Boys' Academy. It is the only school above the first four grades in the entire county of 200,000 people.

"The members of the Diongloh Church are conservative but steady," writes Miss Lyda Houston. "This is their *school* in which they are training their children for Christian citizenship. Because of the town-and-country conservatism they will not send their young people to Foochow to school. There is a growing willingness to pay for the entire education of the girls, which is unparalleled in other country schools. We have given many Christian leaders, present and past, to the work of the Mid-Fukien Church. The very fact that we are a country school makes the training for Christian leadership easier, as we do not have disturbing, upsetting propaganda of the cities."

The Tung Jen Junior High

is the co-educational school in Paotingfu, North China, the former Annie Gould Memorial School having been for the past three years the girls' department of the Tung Jen School. The 112 girls and 622 boys do their classroom work together.

Miss Caroline Frost

was privileged to turn the first sod for Mary Lyon Cottage at Amanzimtoti Institute, Adams, South Africa. It is to be built from funds bequeathed by Miss Cornelia A. Mitchell of New Britain, Connecticut, "for a Mary Lyon building somewhere." Miss Mitchell had been an alumna of Mount Holyoke College; Miss Frost is also an alumna of that college. The new cottage will be used as a residence for the foreign teachers.

Personalia

We hear a good deal about Dr. Frank Laubach of the Philippines: isn't it time to say something about Mrs. Laubach? One of her chief occupations since going from Dumaguete to join her husband at Dansalan, Lanao, has been moving, as they have had to change residence twice. She is treasurer of the mission; has had to do a great deal of entertaining of the wives of the distinguished *datos* who pay the mission formal visits, finds she can speak a few Moro sentences and thus make conversation possible. She has a great deal to do in preparation for the monthly meetings of *datos* and teachers. "These contacts with the Moros," she writes, "have made me realize what a rich field this is for service."

Dr. and Mrs. Laubach

Taken recently on the occasion of their wedding anniversary at Lake Lanao, Mindanao.

Mrs. Frank J. Woodward, stationed with her husband in Dansalan, Lanao, P. I., after their return from furlough in December, 1931, has been conducting a daily vacation Bible school in Momagum; the daily visiting in the homes was as important as the school work, and did much to revive interest. She helped organize a Dorcas Society to meet monthly, with the purpose of uniting the women of the congregation in prayer and service. With Mrs. Laubach she began the study of Maranao in January.

Rev. James F. McKinley of the Silliman Bible School, Dumaguete, served as chairman of the Philippines Mission Meeting, and was one of those who attended the North Coast Conference. He is trying to provide opportunities for men to earn their way in the school and is encouraging everyone to adopt a more simple and economical type of dress in the institution.

Miss Alice Towne has more than twice the number of teaching hours in the Silliman Bible School, Dumaguete (P. I.) this current school year than last, and more girls to care for and keep busy. The commencement of the Bible School took place March 16 and five boys graduated: one from our field in Mindanao, four from Presbyterian fields.

Rev. Walter C. Tong, who arrived in Davao, P. I., two days before Christmas, 1931, preached his first sermon in the chapel in January. This was the Mission chapel of the United Evangelical Church. There are two other Protestant churches there: the Independent Evangelical Church, and a small but active Seventh Day Adventist Church. Davao, however, is a Catholic community, though the great bulk of the people are unchurched. Mr. Tong writes of the unofficial dormitory work that is done by our teachers for the Bagobo. They take a number of Bagobo children from distant *barrios* into their homes. In no other way can these children receive an education, and in this way they come under the influence of a Christian home.

Rev. and Mrs. William Hazen of the Marathi Mission have returned to India and are busy working on their new program for rural work, with Sholapur as their radiating center. There are 200 villages in their parish. They hope by personal visiting to renew their contacts with the villages in a more practical way than ever before, making friends and doing helpful service, not merely for the outcaste people, but also for the upper class people of the village. To them the most obvious thing to do right now is to emphasize health and sanitation. They also hope to do something toward economic improvement, though the task is "appalling." They will work with others for coöperative credit and do something in starting simple village industries. Perhaps some day they may actually live in a village, though this is not yet determined. We would join with them in asking their many friends throughout America to remember them in prayer as they begin and continue in this most needed form of work.

If you need information on your foreign missionary projects

Write to Secretary Mary D. Uline, 14 Beacon Street, Boston, Mass.

General as well as specific information on Projects can be secured from the State Conference Office, but if detailed information is desired or something that requires research, Miss Uline will be glad to supply it, if possible.

Dr. and Mrs. John Howland who served under the Board for forty-five years in Mexico, and now as emeritus missionaries are living in Claremont, California, observed their Golden Wedding Anniversary on August 9. They were remembered by hundreds of friends who either attended an informal reception held in their home or else sent congratulations through telegram or letter.

One of the most touching and thoughtful tokens of remembrance received by this beloved missionary team was a set of Aztec chairs or equipal. These were designed especially for Dr. and Mrs. Howland and were sent by former students and associates in Guadalajara. Accompanying the gift was a beautifully printed parchment folder in which were listed the names of twenty-four pupils who were glad to call their former teacher and his wife "our benefactors."

Grace H. Stowe of the Department of English Language in Kobe College, Japan, and now on furlough, received on August 26 her Master's degree from the University of Chicago.

Rev. Allison Ray Heaps, pastor of the Congregational Church at Ann Arbor, Michigan, spent considerable time in Boston during the summer, doing a special work for the American Board in constructing, according to a new plan that he has developed, an interesting illustrated lecture on the Board's work in Africa. This is based on the drama idea. The still pictures taken from the motion picture "Trader Horn" serve as a fabric, so to speak, for pictures of the Board's work on different personalities and types of work in different sections of Africa. The lecture will soon be available, we hope, with sets enough to cover the country. Much will depend upon the financial outcome of the year.

Senor Tapera Nkomo, who told his own story in our issue for September, 1931, and who was ordained last year for work in the Machemeje field, is to live in Machemeje Station, Portuguese East Africa. The East Africa Mission decided to leave it in his hands; it cannot be occupied this year by missionaries.

Senor Bede Simango of Gogoi, East Africa Mission, will enter the Government normal training school at Manyisa. It is a two years' course, but with his experience and training and native ability he may be able to get the certificate in considerably less time. Senor Kamba Simango will have his hands more than full, as the other teachers in the Gogoi school are not qualified to take any of the upper-class work.

Rev. Harwood B. Catlin, formerly of the South Africa Mission of the Board, has entered the Yale Graduate School in the Department of Social Sciences. He has been studying at Pendle Hill during the past year. He has recovered from his long illness which compelled him to give up missionary service in Africa and will soon be able to take up some permanent work in America.

Mrs. Edward W. Felt, who sailed September 12 for India, went out first as Miss Rachel Coan, a term worker for the Marathi Mission, in 1910. Three years later she married Mr. Felt on the field. In 1926 he died of shock after an operation. Mrs. Felt came to America, where she has prolonged her stay for the sake of her two boys. Now she is returning to the Mission, where several openings for service await her, and we do not know which will be chosen.

Mrs. Lucretia Tower Bicknell, mother of Rev. John Bicknell, principal of Jaffna College, Ceylon, passed away peacefully on the evening of Friday, August 27, after an illness of two weeks. Two years ago she was visited at her home in West Cummington on the Berkshire Trail by Mr. J. V. Chelliah, at present acting principal of Jaffna College, when he was in America in the interest of the movement for a union of the South Indian United Church with the Anglican Church of South India. Upon his return to Jaffna Mr. Chelliah reported Mrs. Bicknell vigorous and mentally alert in spite of her 87 years. Noticing a number of magazines about he asked her if she read them all and she replied, "Why not?"

Rev. V. M. Abraham's death June 30 was a loss to the Madura Mission. He was unique in that he was practically the only convert in that mission from the *dhobi* class. He was head of the Language School at Kodaikanal and has left some of his experiences as a language teacher in permanent book form. But he wished to get into evangelistic work and so was called to the Batlagundu Church. The work he and his wife did there was extraordinarily successful.

A memorial to Miss Mary E. Kinney has been installed in the chapel of the American Academy for Girls at Scutari, Istanbul, of which she had been principal for so many years. It is a pipe organ, gift of Robert College.

News of the death in April of Mr. T. E. Brent of the staff of Mount Silinda Institute of the East Africa Mission reached us late in the reports of the mission. He had been connected with the industrial department of the school for many years and had been its head for the past six; his loss is greatly felt by the mission. His daughter Estelle married Dr. W. H. Willis last December.

The Chronicle

Mrs. John S. Chandler

The missionaries at Mountain Rest were shocked and grieved to learn on the morning of July 9 that Mrs. Chandler had passed away during the night, after a brief period of suffering due to edema of the lungs.

Mrs. Chandler was of missionary parentage, and it was but natural that she should join her father, the Rev. John Rendall, in India in 1877, even though this involved the discontinuance of her studies in Wellesley College for the time being. She had entered as a sophomore during the previous year. These years with her father in his work gave her a solid foundation of experience and a thorough knowledge of the Tamil language which in later years proved of great value.

Upon the death of her father in 1884 she returned to the United States and reentered Wellesley College. She joined the class of '86 in its junior year and graduated with it.

Such a background of education and experience could not fail to suggest a further period of missionary service. But it was not to be of the same sort

as her first term of service. Within a year of her graduation she married the Rev. John S. Chandler of the Madura Mission, and returned to India with him.

During the years of active missionary work that followed, her good knowledge of Tamil was of the greatest value. Many of those years were spent in the miscellaneous activities known on the mission field as "district work." This was long before the days of automobiles; district work sometimes involved wearisome journeys in visiting the villages with her husband, but all hardships and inconveniences were cheerfully endured. Her special interest of course was the work for women and children, but her activities did not end with them. Not only among the villages, but also in the more settled work in the city of Madura, where most of her later years were spent, she endeared herself to all classes of people by her loving interest in their spiritual and material welfare.

In due time family cares claimed a share of her attention. Three sons were born to her, two of whom survive her. The youngest was a victim of the great war. His loss was borne with true Christian fortitude, the fruit of an enduring faith and of the hope that "maketh not ashamed."

The warm hospitality of her home will long be remembered by those who were privileged to enjoy it. Ample opportunity for its exercise was afforded during her life in Madura, and in the years when Dr. Chandler's work on the Tamil dictionary made their residence in Madras necessary.

After retirement from active service in 1928 Mrs. Chandler suffered from ill health and impaired eyesight, yet she was always cheerful and quick to express her appreciation of the good things that life still brought to her.

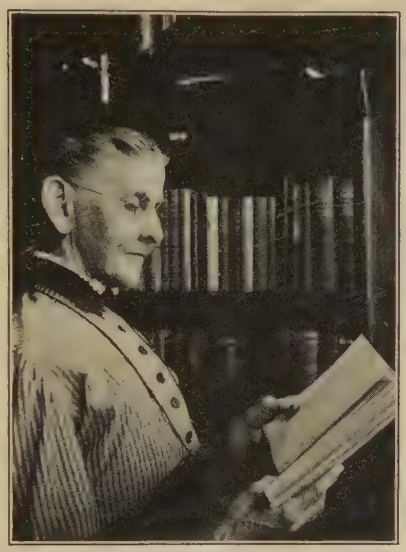
D. S. Herrick

Sarah Hinsdale Dwight Riggs

On August 18 Mrs. Edward Riggs, one of the emeritus missionaries of the Near East Mission, passed away at the age of eighty-four years, one month and one day. She died at the Newton Hospital, although for several years her home had been in Melrose, Massachusetts.

Mrs. Riggs was born a Dwight in Constantinople in 1848, her father being Harrison Gray Otis Dwight. He had sailed from Boston in 1830 as a missionary of the American Board, and immediately on arrival in Constantinople was sent with Eli Smith to explore Armenia with a view to the starting of missionary work in that region.

After the death of her mother in 1861 Sarah Dwight came to America. Eight years later she married a childhood companion of hers, Rev. Edward Riggs, son of Dr. Elias Riggs, and together they went to Sivas, Turkey, where they remained till 1876. Four



of their seven children were born in that city. Mr. Riggs was then called to teach in the Theological Seminary at Marsovan (Merzifon).

From the start Mrs. Riggs was closely identified with the work among the women in that city, and built herself into their lives in a truly wonderful manner. She was also constantly working for the students, especially during the years from 1894 to 1899 when she was Mother at the Boys' Home of Anatolia College. She toured the outstations of the region with her husband, although most of the time fully occupied with family cares and with teaching in the home school for her own children and the children of the other missionaries.

After the death of her husband at Smyrna in 1913, Mrs. Riggs went back to Marsovan, returning to America two years later worn out by the difficult experiences of war time. Since then she has made her home near Boston with her daughter Mary and her sister, Miss Cornelia P. Dwight.

Her death severs another link with the great pioneers of the mission to Turkey. The girl Sarah Dwight was intimately associated with the Goodells, the Schaufflers, the Hamlins, Riggses, Everetts, and other families of Constantinople Station. In Sivas, as Mrs. Riggs, she was associated with the Hubbards and the Wests, and in Marsovan with the Smith, Herrick, Tracy families, the Leonards, Miss Fritcher, Miss Washburn, and others.

The Board has lost a real Mother in Israel. Dr. Barton used to introduce her at annual meetings as "the mother

ALEPPO COLLEGE

Has been seeking to renew old acquaintance with the readers of the Missionary Herald, *and trusts that this old college established in another city (Aintab) under a different name (Central Turkey College) is now identified under its present name in its new location at Aleppo, North Syria, "where the Near East meets."*

October 11, 1932, will be Founders' Day, *our fifty-sixth anniversary.*

Office: 14 Beacon Street Boston

of thirty-six feet of missionary." She will always be remembered as a mother —not only as the mother of four stalwart sons who became missionaries of the Board, and three noble daughters, two of whom became missionaries of the Board, but as a "mother" to missionaries and to the boys and girls of Turkey, and to several of those of us in the American Board Rooms who were privileged to know her. Her sweet spirit has always been a benediction upon us as she has come to and gone from the Rooms, and the memory of her will continue to inspire and to keep us ever humbly grateful that it has been our happy lot to have known and to be known by, to have loved and to be loved by, so beautiful a soul.

Mrs. Riggs is survived by her sister and six children: Mrs. Dana K. Getchell of Saloniki, Greece; Rev. Charles Trowbridge Riggs of Istanbul, Turkey; Rev. Henry Harrison Riggs of Beirut, Syria; Miss Mary W. Riggs of Melrose; Rev. Ernest W. Riggs, foreign secretary of the American Board; Mrs. George Barnard of Denver, Colorado.

E. F. B.

Sarah Lee Utley Woodin

An American Board pioneer has passed on. On July 29 Mrs. Simeon Foster Woodin died at the home of her son, Dr. Herbert P. Woodin, in Saybrook, Connecticut, at the advanced age of ninety-six.

Thought goes back to 1859 when Mr. and Mrs. Woodin boarded the little sailing vessel at New York for the long, perilous journey around South Africa for Foochow, China. After many weary months, during which they were becalmed in the Indian Ocean, they reached China in 1860.

For thirty-six years they shared in founding institutions, translating books, training young preachers, and laying foundations for the present vigorous Chinese Church. They left the impress of their lives deep in the consciousness of the men and women who were their students and converts.

We who followed and gathered where they had sown know how, to this day, in the churches and in remote villages their memory is treasured by those who had been touched by their Christlike lives. Their adventures in China so long ago bore rich fruitage.

When, after her husband's death in 1896, Mrs. Woodin could no longer serve the China that was so near her heart, she bore the nation up by her prayers and sympathy. She "loved them unto the end." Her last message to the Chinese Christians was "Nguong Cio gaeng nu"—"the Lord be with you all."

Edward H. Smith

Bilhorn Folding Organs

Sizes 3, 4, 5 Octaves

Are acknowledged the best for all purposes.

Special Missionary Offer

BILHORN BROS., 77 W. Lake Street, Chicago

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE

"PAPERS OF OLD-FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO.

"Papermakers for More Than One Hundred and Thirty Years"

MILLS AND OFFICE
BOSTON, MASSACHUSETTS

Established 1882

The
Commonwealth Press

Printers Building
44 Portland Street
Worcester

Constant and Dependable Printing Service

Commissioning

August 14. At the Oneonta Church, South Pasadena, California, Miss Florence Avanelle Floyd, Foochow Mission. Address: Rev. Albert D. Stauffacher. pastor of the Claremont Church, past moderator of the Southern California Congregational Conference, and formerly a missionary in Japan; Presentation of the Commission: Mrs. Franklin Warner, vice-president of the Board; Prayer of Consecration: Rev. Holland F. Burr, pastor of the Oneonta Church; Welcome to the Field: Miss Grace E. McConnaughey, formerly in missionary service in China and recently of the American Board staff; Pledge of Support from the Church: Mr. Morris B. Pendleton.

It was an unusually impressive and beautiful service, painstakingly prepared by Mr. Burr. There were representatives from the Eagle Rock Church and the other two churches which are to share with Oneonta in the support of Miss Floyd.

Furlough Authorized

July 28. Mrs. R. Finney Markham of the Near East Mission, a leave of absence for health reasons, beginning in August, 1932.

Sailed for the Field

The dates of the sailings of missionaries are sometimes changed after this magazine goes to press. We will, therefore, record hereafter only those sailings which have actually taken place.

September 10. Rev. Walter B. Wiley and family and Miss Adelaide S. Dwight, returning to, and Miss Helen R. Haight joining, the Near East Mission.

September 12. Mrs. Rachel C. Felt, returning to the Marathi Mission, India.

Arrivals on the Field

June 21. At Durban, Natal, South Africa, Miss Ruth C. Cowles, returning to the mission.

June 27. At Madura, South India, Rev. and Mrs. Bryan S. Stoffer, returning to the mission.

July 25. At Istanbul, en route to Izmir, Turkey, Rev. Lee Vrooman, returning to International College.

Arrivals from the Field

July 12. In San Francisco, Miss Edith Curtis of Osaka, Japan, and Miss Rosamond H. Clark of Tottori, Japan.

July 14. In Los Angeles, Rev. and Mrs. Frank J. Rawlinson of Shanghai, China, and Dr. and Mrs. Neil H. Lewis of Foochow, China.

July 19. In New York, Mr. and Mrs. Leonard J. Christian of Foochow, China.

July 20. In New York, Miss Edith F. Parsons of Izmir, Turkey.

July 22. In Boston, Rev. and Mrs. William H. Topping of Foochow, China.

GETTING ACQUAINTED WITH CHINA

See the Envelope Series for September, 1932

Use These Interesting Books and Materials with All Ages in Your Church

FOR BEGINNERS (3–5 years)

Ah Fu: A Chinese River Boy, by E. Mildred Neville. One of the popular picture story books in the Nursery Series. This series is as fine for use in the home as in the church school. 50 cents each.
Kembo: A Little Girl of Africa; **The Three Camels:** A Story of India, in the same series.

FOR PRIMARY GRADES (6–8 years)

Off to China, by Helen Furman Sweet and Mabel Garrett Wagner. A course book for use with classes of primary children. Contains stories, teaching suggestions, background material and suggestive activities. Cloth, $1.00; paper, 75 cents.
Chinese Children of Woodcutter's Lane, by Priscilla Holton. A story book, illustrated. Cloth 85 cents.
Fragrance and Others, by Mary Entwistle. Delightful stories of Chinese children. Price 60 cents.

FOR JUNIOR GRADES (9–12 years)

New Joy, by Carolyn Sewall, our own children's missionary in China, and Charlotte Chambers Jones. A fascinating Friendship Press course book, containing background materials, teaching plans, suggestions for handwork, dramatizations and service projects. Boards, $1.00; paper, 75 cents.
Ling Yang: A Story of a Boy and Girl in New China, by Ethel Thompson. Cloth, $1.00; paper, 50 cents.

FOR INTERMEDIATES (13–16 years)

The Young Revolutionist, by Pearl S. Buck. A vivid and fascinating tale of Chinese youth amid the perils of famine, war, banditry, and Communism. A volume for all, though written for the teens. Cloth, $1.00; paper, 75 cents.
Youth and Revolution in China, by Alfred D. Heininger, formerly one of our own Congregational missionaries in China. A course for leaders of Intermediate Groups based on "The Young Revolutionist." Rich in background material and splendid suggestions for activity, dramatization and discussion. Paper, 35 cents.

FOR YOUNG PEOPLE

As It Looks to Young China, by William Hung, Professor of History, Yenching University, Peiping. A presentation of the social and religious questions that Christian youth in China are facing today. Each of the six chapters has been written by an outstanding Chinese leader in connection with the young people with whom he is in touch as teacher or friend. Cloth, $1.00; paper, 60 cents.
Introducing Young China, by Ruth Isabel Seabury. A course for young people using "As It Looks to Young China" for background material. Suggestions for study, discussion, service projects, and services of worship are given. Paper, 50 cents.

FOR ADULTS

Living Issues in China, by Henry T. Hodgkin, secretary of the National Christian Council of China for eight years and one of our best authorities on China. He has presented in this book the issues facing our Chinese friends today. Cloth, $1.00; paper, 60 cents.
Leaders' Manual, by T. H. P. Sailer. For adult groups using Living Issues in China. Contains plans and programs. Paper, 25 cents.
Lady Fourth Daughter of China, by Mary Hollister. A woman's book for women. Suitable either for program presentation or class use. Cloth, 75 cents; paper, 50 cents.

GENERAL MATERIAL

Picture Map of China, 30 x 50 inches, in decorative outline form to be completed as part of the handwork. Insert sheet contains cut-outs and material descriptive of map. 50 cents.
Teaching Pictures on China. A new set of eight large pictures, 12 x 18, selected especially to accompany the course books. 50 cents.
Picture Sheet: Chinese Snapshots—12 pages of pictures for use with course books. 25 cents.

Order any of the above from the Commission on Missions Office of your district: 287 Fourth Avenue, New York City; 14 Beacon Street, Boston; 19 South LaSalle Street, Chicago.

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd St., New York

The Chicago Theological Seminary

A graduate school, training both men and women for the ministry and other forms of social and religious work. Located at the heart of America's greatest laboratory of urban and rural problems. University privileges and affiliations. Many-sided flexible modern curriculum. Further information on request.

ALBERT W. PALMER, President
5757 University Ave., Chicago

NOTICE TO MISSIONARIES

Thos. Cook & Son, the oldest and foremost Tourist Agency in the World, offer their Travel Service to all Missionaries in all parts of the world.
Transportation arranged by land and sea at lowest Missionary rates.
Baggage and Freight shipped and forwarded.
CARRY COOK'S TRAVELERS CHEQUES FOR SAFETY AND SERVICE.
THREE HUNDRED OFFICES THROUGHOUT THE WORLD
New England Branch
THOS. COOK & SON
167 Tremont St. Boston, Mass.

ESTEY
PIPE AND REED ORGANS
Estey Organ Co.
Brattleboro Vermont

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

July 27. In Seattle, Rev. Edwin D. Kellogg of Shaowu, China.

July 31. In Boston, Miss Elizabeth M. Trowbridge, Dr. Caroline F. Hamilton, Miss Lillian J. Honiss of the Near East Mission.

August 2. In New York, Rev. and Mrs. Arthur O. Rinden of the Foochow Mission.

August 9. In San Francisco, Rev. and Mrs. Edward L. Nolting of Madura, India.

August 12. In New York, Miss Florence T. Swan of Istanbul, Turkey.

August 15. In New York, Rev. and Mrs. Ralph R. Shrader of Foochow, China.

August 20. At Vancouver, Miss Gertrude E. Kellogg, Miss Helen C. Ulrich of Fenchow, China.

Births

July 22. At Seoul, Korea, a daughter, Alice Hidedo, to Rev. and Mrs. William P. Woodard of the Japan Mission.

August 10. At Merzifoun, Turkey, a son, Lincoln Carlisle, to Rev. and Mrs. Everett C. Blake of the Near East Mission.

Marriage

June 28. At Douglas, Nebraska, Miss Marjory E. Hostetter, formerly of the Near East Mission, and Mr. Clarence G. Noyes.

Deaths

July 29. At Saybrook, Connecticut, Mrs. Sarah L. U. Woodin, missionary in Foochow, China, 1860-1896.

August 31. At Claremont, California, Dr. Arthur H. Smith, missionary in China 1872-1925.

Corrections of Errors in the September Number

Rev. Frank Cary and family expected to sail from Vancouver, October 8.

Mrs. Charles L. Storrs expected to sail from Seattle, September 17.

It was Mr. *James N.*, not Edward G., Nichols, of the Near East Mission who was killed by a fall from a precipice.

Dr. Otis Cary's death occurred in the night of July 23, not the morning of July 24.

Safe
Securities
for
Savings

Arthur Perry & Co.
Incorporated
Boston
New York Philadelphia

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Hooper Printing Company
Printers who SERVE
74 India Street Boston, Mass.

Welcome to This Inn of Hospitality

In the Midst of

NEW YORK

But Away from the Noise

PRINCE GEORGE HOTEL

28th Street ◆ **FIFTH AVENUE** ◆ **27th Street**

Convenient to All Transportation Lines, Theatres, Largest Department Stores, Famous Churches and Many Points of Interest

Great Hotel for Sleep and Rest - - Never Woke Up All Night

So Clean and Comfortable with a Homelike Atmosphere

THE LARGEST HOTEL LOUNGE IN NEW YORK

RADIO ROOMS - LIBRARY - KIDDIES' PLAY ROOM
EDUCATORS' ROOM - - SUN ROOF - - COFFEE SHOP

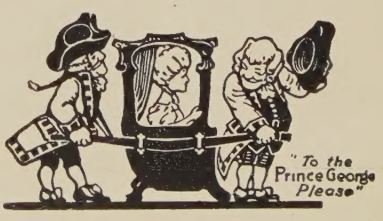
1000 Rooms of Solid Comfort Each with Private Bath

For One Person From $2.50	For Two Persons From $3.50	For Three Persons From $4.50

The Prince George Hotel is the New York Headquarters for the Boards of Foreign Missions of Several Denominations

Matron in Attendance and Special Attention to Ladies Traveling Alone

ALBURN M. GUTTERSON, *Manager*



CONDITIONAL GIFTS

INCOME THAT DOES NOT FLUCTUATE

If YOU hold a Conditional Gift contract with the American Board you are assured of a certain and steady income for the length of your life. It will come regularly every six months and the amount will never vary.

PRINCIPAL THAT DOES NOT DEMAND WATCHING

YOU will have no fear of loss of principal or problem of change of investment or re-investment. The handling of the investments of our Conditional Gift Fund is in the hands of a careful and conservative Finance Committee.

AN INVESTMENT IN THE KINGDOM OF GOD

We believe that the greatest argument in favor of a Conditional Gift to the American Board is the joy and satisfaction that YOU will have in knowing that your gift will be used eventually in the work of the Kingdom in foreign lands. It is an investment in the work of permeating the world with the spirit of Christ through the 623 missionaries and 4905 native workers of the Board.

If YOU are interested, will you write to any of the following:

HAROLD B. BELCHER, Treasurer

FREDERICK A. GASKINS, Attorney and Assistant Treasurer

S. EMMA KEITH, Assistant Treasurer

14 Beacon Street, Boston, Massachusetts

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."